The Outlook

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Grover Cleveland

BY GEORGE B. McCLELLAN

Mayor of the City of New York

Mayor McClellan is admirably and peculiarly fitted to write an estimate and personal appreciation of Grover Cleveland. The two men were long intimate friends, were neighbors at Princeton, were of the same political party and of the same school of thinking in that party, and in many ways had much in common in their tastes and inclinations.

The Outlook takes great pleasure in announcing that its September Magazine Number (the issue dated August 22) will contain an article by Mayor McClellan which is not only a tribute to Mr. Cleveland's life, character, and personal qualities, but includes an analysis of the governing motives in his public career. It will be illustrated by several capital photographs of Mr. Cleveland, his home, and his family.

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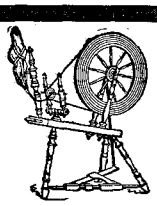

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The Outlook

NEW YORK, JULY 18, 1908

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The Democratic National Convention

The total impression made by the Democratic Convention at Denver last week is that the party, as a whole, is loyal to Mr. Bryan's leadership. There is no questioning the sincerity and practical completeness of this feeling in the Middle West and the Far West, while the anti-radical opposition in the East was restrained and ineffective. The violent personal attack of Colonel Guffey, of Pennsylvania, charging Mr. Bryan with double-dealing, party tyranny, and secret seeking of money support from corporations, furnished the newspapers with sensational head-lines, yet was all but ignored by the Convention itself. The part played by the New York delegation was a singular one; such opposition as existed was kept under restraint, but Mr. Murphy of Tammany and his colleagues in effect declined to take any active part in the nomination of candidates, casting the delegation's vote for Mr. Bryan as a unit, under the rules, only when the nomination was assured, and refusing absolutely to present any one as a New York candidate for the Vice-Presidency; while, on the other hand, they are reported to have taken an earnest part in framing the platform, and to have accepted gladly its most radical provisions. In point of fact, New York played a less prominent part in the Convention than Oklahoma, which was conspicuous not only as a new State, presumably Democratic in politics, but as a proving-ground, so to speak, for some of the political experiments recommended by the National Democratic leader. The two men most prominently mentioned as rivals of Mr. Bryan for the nomination, Governor Johnson and Judge Gray, received each a small vote. Both have cordially accepted the result, and it should be added that Judge Gray had persistently and consistently discouraged the use of his name. The selection of the Hon. John W. Kern, of Indiana, as candidate for the Vice-Presidency was made by acclamation; the Convention was anxious to adjourn, somewhat indifferent to the decision on this point, and gladly accepted Mr. Kern as adding an element of strength in a State which has often in the past been doubtful as to its vote. Mr. Kern was described by Mr. Towne, of New York, who withdrew in his favor, as "that splendid old Democratic warhorse from Indiana." Some of the derisively minded Republicans have already denominated the ticket as that of the "Great Defeated," as Mr. Kern and Mr. Bryan have each suffered two notable defeats—the one for the Governorship of Indiana, the other for the Presidency. Elsewhere in this number of The Outlook, comment is made both on the candidates and the platform of the Democratic party.

❀

The Convention's Action

The nomination of Mr. Bryan was on the first ballot, as had been expected, and he received the overwhelming vote of 892½, while Judge Gray had 59½, and Governor Johnson 46; and there were eight delegates absent or not voting. As a matter of course, the nomination was immediately made unanimous. The vote was taken at the end of what came pretty near being an all-night session; the result was announced at 3:45 o'clock Friday morning, although the Convention's clock pointed to the hour of midnight; some one seems to have thought by this reasonless device to have saved the susceptibilities of those who retain a remnant of superstition as to the imagined ill luck of Friday. The delay was caused by the

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long-continued labors of the platform committee, which evidently had great difficulty in fixing upon the final form of several of the planks; its members managed, however, to keep their dissensions closely to themselves, and the Convention accepted their conclusions readily and with practical unanimity. To accelerate matters, the device was adopted of suspending the rules and listening to the nominating speeches before the platform was reported. It may be remembered that twice before Democratic National Conventions have held nominating sessions quite as late into the morning—once, in 1892, when Mr. Cleveland was nominated, and once when Judge Parker was selected. It is generally conceded that Mr. Bryan's wishes as to the positions to be taken were followed almost exactly. In general, while the Convention was extremely excitable and argumentative, it was not dissentient or combative; the comment has been made that at Chicago the galleries were noisy and the delegates quiet; at Denver the reverse. There were two tremendous demonstrations of enthusiasm, with all the amusing and vigorous accompaniments which are now to be looked for as a semi-mechanically organized feature of all National political conventions. The speech of the Temporary Chairman, Mr. Theodore A. Bell, of California, was in the main an exposition of Democratic doctrine as held by Mr. Bryan; its most striking feature, rhetorically, was its parody of the Republican platform in a series of sentences beginning "We did not"—as, "We did not revise the tariff," "We did not amend the Trust laws," and so on. This speech was followed immediately by the adoption of resolutions in honor of Grover Cleveland. As presented, this tribute was free from the questionable political implications contained in the resolutions originally suggested by Judge Parker and quoted last week in The Outlook. The Convention, in expressing its sorrow, sympathy, and condolence, characterized Mr. Cleveland as "one of the strongest and ablest characters known to the world's statesmanship, who possessed to an extraordinary degree the elements of leadership, and by his able, conscientious, and forceful administration of public affairs reflected honor upon his country and party." If Mr. Bell's address was a piece of political didacticism, that of Mr. H. D. Clayton, of Alabama, the Permanent Chairman, was simply political fireworks. It consisted chiefly of an arraignment of President Roosevelt on the two singularly illogical grounds—first, that his policies were worthless and un-American, and, secondly, that they had all been stolen from the Democrats! The speech of Mr. I. J. Dunn, of Nebraska, nominating Mr. Bryan, was, naturally, a laudation, but it was well written and had not only the note of genuine admiration, but the merit of careful character analysis. Among other praises he defined his ideal of a candidate, seen in Mr. Bryan, as follows:

> He must be a man of superior intellect, sound judgment, positive convictions, and moral courage—one who will meet the forces of plutocracy with the naked sword of truth—one who knows no surrender. He must have a genius for statecraft; he must be a man of wide experience in public affairs; he must have ability to formulate policies and courage to defend them.
>
> But, above all, he must have faith in the people. He must not only believe in the right of the people to govern, but in their capacity to do so. And he must be a man whom the people know and trust.

Since his nomination has become an accomplished fact, Mr. Bryan has again publicly asserted his intention, in case of his election, not to stand as a candidate for renomination for the Presidency. Next week The Outlook will print an illustrated article from its staff correspondent in Denver, giving a full report both of the serious and the picturesque events of this Convention.

❀

A Campaign in the Open

By very simple means the Republican National Committee has rendered it certain that the Republican Presidential campaign fund shall be surrounded with publicity. Voluntarily it has placed this fund under the operation of a law that requires the publication of campaign receipts and expenditures and even of the names of contributors. It has done this by selecting a New York

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man, Mr. George R. Sheldon, as treasurer, and New York as the headquarters to which all contributions must be sent. The Legislature of New York, in 1906, passed two measures regulating the collection and disbursement of money for campaign purposes. Not proving altogether satisfactory, these were amended in the direction of greater stringency in the following year. At present, therefore, the laws of New York State hedge about the use of money or other valuable consideration in elections with rigorous restrictions. Political committees must keep careful accounts; they must make and file with the Secretary of State accurate and complete statements. The accounts must include the name of the person or committee from whom each item is received and to whom each item is paid. It is to this law that the Republican National organization has made itself subject. This is in accordance with the express wish of Mr. Taft. It evinces a high degree of political courage. Before he was nominated, and while a bill for publicity of campaign expenses was pending in Congress, and in advance of any action by the Democratic party or the presumptive Democratic candidate, Mr. Taft announced his desire for a law requiring such publicity. Congress, in control of the Republicans, failed to pass such a law. Then the Republican Convention rejected by an overwhelming vote a recommendation of such a Federal law. Before the Democratic Convention had recorded its approval of legislation on the subject, the Republican Committee, acting in accordance with the express wish of the Republican candidate, did not merely record its approval of the principle or urge its adoption in the future, but bound itself legally to observe publicity. This is a case where courage and frankness constitute the highest kind of shrewdness. The plan is better than a mere voluntary opening of the books, for, since penalties are attached to violations of the law, no one can question the accuracy of the accounts, and since the law requires the publication of the names of contributors, no one can be shown favors. Both Mr. Taft and Mr. Sheldon have declared their determination to observe the law in letter and in spirit. The Democratic Committee ought not to be prevented, by false pride, from following the example of the Republicans. Whatever may be said in opposition to the publication of lists of contributors to political parties, based on the same principle that underlies the secret ballot, no argument can obscure the truth that the people ought to know how much money is spent in elections and how that money is expended.

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The President's Trip to Africa

The country very naturally and properly has been greatly interested in wondering what Mr. Roosevelt will do on March 4 of next year, when he resigns the Presidential office to his successor. Shall he take some other legislative or executive public office? Shall he accept the presidency of some great educational institution? Shall he study law and pursue his public career at the bar? Shall he make a tour of the world as an observer of international affairs? Or shall he live the life of a private gentleman in the country, devoting himself to the historical writing for which he is so well equipped? These questions have all been set at rest by the announcement that Mr. Roosevelt will start for the interior wilds of Africa immediately on leaving Washington. It has been erroneously reported that Mr. Roosevelt is going to "shoot big game," and that the expedition is one merely of hunting and adventure. The fact is that it will be a scientific expedition conducted by Mr. Roosevelt, and the trophies and discoveries of the party will be presented by him to the National Museum of Natural History at Washington. Two expert taxidermists will accompany the party to prepare and preserve the specimens, whether they be elephants, lions, or insects. It is not improbable that specimens of flora and the lower forms of animal life will be collected. Of course hunting and adventure will form an essential and enjoyable part of the expedition; but it will be something more than a trip of personal pleasure, for the country will derive the

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benefit from the mounted collections, and these may very likely turn out to be of positive scientific value. To have a partly unknown continent explored by an ex-President who is fitted by education and experience to make such an exploration in a scientific spirit, and by physical courage and training to cope with its dangers, will be a source of satisfaction to the country at large. The President will be absent in Africa about a year. It is a pleasure to add that so excellent a periodical as Scribner's Magazine has secured the right to publish the President's own story of his African journey. The account will afterwards be issued in book form by the firm of Charles Scribner's Sons, who are the recognized publishers of Mr. Roosevelt's previous hunting books. Americans without distinction of politics will be deeply interested in this characteristic undertaking of the President, and will wish him complete success in the project and a safe return, with a renewed supply of vigor and enthusiasm for the public service which is sure to fall to his lot in the future.

❀

The Inland Waterways Commission

The White House Conference was an indirect result of the work of the Waterways Commission appointed in March, 1907, by the President, to meet the strongly expressed and reasonable demands of the people for the consideration of the development of navigation to prevent traffic congestion. During the last half-century the Federal Government has spent more than a third of a billion of dollars in waterway improvements. Despite this, though the demand for transportation has steadily increased, navigation on our rivers has not only not increased, but actually diminished. The people now demand such improvement as will yield effective and permanent results. The Inland Waterways Commission's report, already chronicled in The Outlook, outlined a general plan of waterway improvement. As President Roosevelt has said of the plan, it is not only new, but sane and simple; it co-ordinates all uses of the waters, and treats each waterway system as a unit; it correlates water traffic with rail and other land traffic; it initiates projects in accordance with commercial foresight; it co-operates between State and Federal Government in the administration and use of waterways. It is to be regretted that Congress did not adopt the plan; though we believe it some day will. Pending further opportunity for action by Congress, the President rightly believes that the work of the Commission should be continued with a view of perfecting the plan by additional investigations. To this end he has asked the present members of the Commission to continue their services, and has appointed three others to join them—namely, Senator Allison of Iowa, Representative Ransdell of Louisiana, and Professor Swain of the Massachusetts Institute of Technology. The Inland Waterways Commission has now been appointed by the President to constitute the sub-commission on waters of the National Conservation Commission.

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The National Commission of Natural Resources

The National Commission of Natural Resources, appointed in May by President Roosevelt, and officially known as The National Conservation Commission, has just issued its first bulletin. Besides the sub-commission on waters (the Inland Waterways Commission), the National Conservation Commission is divided into three sub-commissions to deal with forests, lands, and minerals, and an Executive Committee. Mr. Gifford Pinchot, the United States Forester, and really the creator of the National movement towards the conservation of our natural resources, is appropriately the Chairman of this Committee. It immediately began work, in co-operation with the various executive departments of the Government, on an inventory of our country's resources. As soon as this work is sufficiently advanced, the full Commission will meet and take up the study of the material collected by the Executive Committee. The Governors of the States are responding readily to the recommendation that State Commissions shall be appointed to co-operate with the National Commission; and the various organizations represented at the

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recent White House Conference are showing genuine interest in the progress of the work. The National Conservation Commission desires to co-operate with the Commissions appointed by the different States, with the executive departments of the Government, and with any organization interested in the conservation movement. In the department of lands the recent events, showing scandalous irregularity in the desire to obtain the public lands for unwarrantable profit, call attention to the desirability of carefully considering the methods of disposal of these lands; hence the Executive Committee is codifying the land laws of the United States and of the several States. A reclassification of the public lands as affected by reclamation through irrigation and drainage is specially necessary. In the department of minerals, attention has been directed to the loss of phosphate salts; it has been suggested by some observers that the working of phosphate deposits and the exportation of phosphates from the United States should be limited by law. The sub-commission is gathering information on this interesting subject.

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The Battle-ship Fleet

Admiral Sperry's great fleet of American battleships sailed from San Francisco last week Tuesday on what sailors call the "first leg" of its round-the-world return voyage. Sixteen is still the number of the ships belonging to the fleet, for although two of the battle-ships which steamed around Cape Horn under Admiral Evans, namely, the Alabama and the Maine, have preceded their sister ships across the Pacific, their places are taken by the Wisconsin and the Nebraska. The last-named vessel, however, was held back in San Francisco by quarantine regulations, and will rejoin the fleet at Honolulu. The stay at San Francisco was almost exactly two months; and the departure, like the arrival, was a beautiful sea spectacle. The third division of the entire voyage is expected to begin with the departure of the fleet from Manila next October. The auxiliaries (supply, coal, repair, and hospital ships) precede the battle-ships and will be ready for their use at the various ports. The itinerary, so far as fixed, is Honolulu, Auckland (New Zealand), Sydney, Melbourne, and Albany (Australia), Manila, Yokohama, Amoy (China)—the last for part of the fleet only—Manila again, and Hampton Roads, where the home arrival is expected about October 1 of next year. The receptions at Auckland, Yokohama, and Amoy will be striking and costly affairs, for the British, Japanese, and Chinese Governments, which have cordially invited these visits, will vie in the cordiality of their welcome and the extent of the entertainment offered. As this fleet leaves the American mainland its people will join heartily in the President's telegram of good wishes and his affirmation that the trip so far has shown that the American people can trust the skilled efficiency and devotion to duty of officers and crews.

❀

The Flow of Immigration

A statement as to the arrivals and departures at the port of New York for the year ending June 30, 1908, has just been made public by Commissioner Watchorn. It illustrates in a striking way the economic truth that the flux and reflux of immigration are governed closely by the law of supply and demand. In other words, immigrants come here in hordes when labor is plentiful; they cease to come in excessive numbers or go back home when work is scarce. If this truth is borne in mind, there will be less excited and pessimistic declamation about the danger of our being overwhelmed by imported cheap labor, and it will be granted that legislation in restriction of immigration, whatever lines it may take, need not be hasty or prohibitive. It seems from Mr. Watchorn's summary that for the year indicated the total number of arrivals at New York was 689,474, the total number of departures 631,458; thus, the *excess* of incomers over outgoers was only 58,016—a surprisingly small figure, even making full allowance for the "panic" of last autumn and its industrial consequences. Taking the statistics by half-year periods, it is seen that for the last half of the

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fiscal year (January 1 to July 1) there has actually been an enormous excess of outgoers over incomers—namely, 129,511; while for the preceding half-year the excess of arrivals over departures was relatively large—namely, 187,527. So sudden was the change of the tide that one can almost put a finger on the date of the reversal of the current, as the news reached Europe in November that "hard times" were threatened in America. It should be noted that the immigration at the port of New York amounts to ninety per cent of the total for the whole country; so that there need be little allowance made for incompleteness in the statistics quoted. It is instructive, also, to compare this small difference of 58,016 between arrivals and departures with the enormous excess of west-bound over east-bound movement in 1906 and 1907 (for the whole country), of 889,778 and 825,393, respectively. Allowing for the ten per cent difference between the movement at New York and that for the whole country, it may be said broadly that the excess of arrivals over departures is, this year, less than a twelfth what it averaged in the two preceding years!

❀

Judge Gary's Optimism

The public statements of Judge Elbert H. Gary, Chairman of the United States Steel Corporation, like those of certain other men of large affairs—Mr. James J. Hill and Mr. Frank A. Vanderlip, for instance—command wide attention and respect. Judge Gary's statement last week, previous to his departure for Europe, is of interest both to the commercial and to the political world. The first will note that

> From the view-point of the United States Steel Corporation the iron and steel business has been better during the last two weeks than since the depression of last October. . . . The necessities of the purchasing community are greater than ever and the ability to pay greater. Of course the latter part of the statement is subject to some modification. Many railway companies are at present embarrassed by reason of the lack of funds, but these difficulties will surely, even though gradually, be overcome. . . . Money is plentiful, cheap, and easy to obtain when first-class securities are offered. . . . In many lines of business there are no grounds for complaint. In some departments of the agricultural implement trade, for instance, the sales per day are now the greatest in the history of the country.

Both the commercial and political worlds should note Judge Gary's reasons for optimism:

> First of all, the moral tone of the people has been elevated. Multitudes have been thoroughly converted to the doctrine of a "square deal." It would be useless for any of us to deny that we have been aroused to a keener appreciation of the old maxim that "honesty is the best policy." Full credit will be given to President Roosevelt for the efforts he has made in raising the standard of business conduct. Possibly in the determination of some questions, or in the methods pursued by some of the members of the President's official family, mistakes have been made. If so, it is to be regretted, for it is most unfortunate that the innocent should suffer for the offenses of others. But that the motive has always been right and that the total result of the policies of the present Administration will be of great and lasting benefit is the general opinion of a grateful nation.
>
> Again, it is a day of conciliation and co-operation between competitors in business, principal and customer, the employer and the laborer, the Government and the citizen, the public and the individual. The idea of co-operation prevails extensively and is here to remain. We shall all be benefited by it.

❀

A Fundamental Religious Issue

Dr. George A. Gordon, in his sermon before the International Congregational Council at Edinburgh, as it is reported in the Boston Evening Transcript, put the issue between what are miscalled the "old theology" and the "new theology" with his accustomed clearness and effectiveness. The objection to dogmatism is essentially the same as the objection to agnosticism. Agnosticism denies that man can know anything about the eternal, invisible spirit world; dogmatism denies that he can know anything except that which has been handed down to him through tradition from antecedent generations upon whom the knowledge was miraculously conferred. This doctrine of the old theology is well stated by the Westminster Confession of Faith: "Much less can men, not professing the Christian religion, be saved in any other way whatsoever, be they never so diligent to frame their lives according to the light of nature and the

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law of that religion they do profess; and to assert and maintain that they may, is very pernicious and to be detested." The fundamental objection to this doctrine Dr. George A. Gordon thus puts in a paragraph:

> In all this there is unreasonable distrust of human nature in general, unwarrantable trust in certain representatives of human nature in particular, and profound skepticism concerning the power of the Christian faith. It is unreasonable to distrust man, for he is the best we know; it is unwarrantable to subject man in general to men in particular, because the particular may be inferior to the general; it is unwarrantable to subject the living to the dead, because God is still in his world and is still traveling in the greatness of his strength. It is an utter and dismal contradiction to proclaim the adequacy of the Christian faith to control and transform the mind of the race, and then to forbid the surrender of the freeman to the sole and sheer power of that faith.

The so-called "new theology," which is older than Paul, since it is to be found in the Hebrew Psalter and the Hebrew prophets, and has its root in the declaration, in the first chapter of Genesis, that God made man in his own image, declares that man is the child of God, and is therefore akin to God and can have communion with God directly and immediately; that for such communion he is not dependent on either the Bible or the Church; that neither the Bible nor the Church should take the place of such communion with God; that the value of both Bible and Church is that they aid in such communion and inspire it by showing how ordinary mortals like ourselves, with no advantages that we do not possess, had such fellowship with the Eternal, and by indicating to us how they attained to it. It is good to have a man with clearness of convictions, and the courage of his convictions, to set forth the issue as candidly and forcefully as Dr. Gordon has stated it in this sermon.

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The Lambeth Conference

Last week, at London, there assembled bishops from all over the world, representing the Anglican communion and the Episcopal churches which are its direct outcome. This Conference is composed exclusively of prelates. In that it differs distinctly from the Pan-Anglican Congress, just held at London, in which both clergy and laity participated. In the Lambeth Conference the position of the American Church is specially striking because of its opposition to the desire of the Anglican episcopate to include the American and Colonial churches with it in one central consultative body and tribunal of reference. As Phillips Brooks used to say, "We can work better by ourselves." So Dr. Doane, Bishop of Albany, declared that, while united by the most intimate ties of religious communion, the American bishops felt their administration and church polity would be better conserved by remaining separate. Hence Bishop Doane opposed any sacrifice of the independence of the outside religious bodies connected with the English Church, holding that the proposed tribunal might narrow rather than broaden the liberties of independent churches whose sovereign authority is a body largely made up of elective representatives. It might also, we think, secure narrower divisions of discipline and dogma. Finally, as proposed, its administration would emphasize the clerical at the expense of the lay element. This, of course, would not be true, representative centralization. In resisting the proposal, the American bishops should find natural allies among the Scotch, Irish, and Colonial prelates, particularly as the Pan-Anglican Congress may have broadened the vision of some of the bishops who attended it, and who are now members of the Lambeth Conference.

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Anglicans and Socialism

The Pan-Anglican Congress in the last decade of the nineteenth century was notable for its concentration on the subject of Church Union and the famous "quadrilateral" basis it proposed for this. Its successor this summer has given equal pre-eminence to the essentially larger subject of social reform on Socialistic lines for the unifying of conflicting social classes. The contrast is significant of a great awakening in the Church during these few years to the contradiction given to the spirit of Christianity by the terrible contrasts in

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a free State between the paradise of wealth and the hell of want. No one seems to have been aware how deeply and widely the hearts of churchmen had been stirred. The (London) Christian World editorially remarks: "It is with regard to social reform enthusiasm that the Congress has given the greatest surprise to the nation. Nobody had imagined that Socialistic sentiment—it is better so expressed, perhaps, than Socialism—was so strong in the Church of England as it showed itself to be in the Albert Hall sessions day after day." Audiences increasing daily attended the meetings of the section of the Congress dealing with "The Church and Human Society." From specific topics, such as sweated industries, housing and family life, the drink traffic, capital and labor, the discussions advanced to a climax on "Christianity and Socialism" and "What is Practicable in Socialism?" with audiences of from seven to eight thousand at each session. Individualism had some advocates, but, says the Christian World, "the Socialist stream swept all before it." Mr. William Temple, son of the late Archbishop, argued that consistent application of Christ's principle of brotherhood carries destruction to competitive individualism. The Rev. A. J. Carlyle, Librarian of Pusey House, Oxford, closed his profession of Socialism by saying, "Poverty is no necessity; it is a disease, and it is for you to cure it." Mr. E. C. Selwyn, of King's College, Cambridge, "preached the complete gospel of Socialism," and criticised the Church Hymnal for lack of hymns inspirational for social service. Other speakers followed incisively. What makes these meetings noteworthy, and gives historical significance to this Congress, is this enthusiasm for a fraternal democracy outbursting in a Church so closely allied with privileged and propertied classes.

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The English Socialist Labor Groups and the Liberal Government

Between February, 1906, when the present House of Commons met for its first session, and the end of June, 1908, there were thirty-six special or by-elections in England and Scotland. At these elections the Liberals sustained ten losses; the corresponding gains of their opponents made a difference of twenty; at the end of June their majority stood at 224 as compared with 244, the majority over Tories, Irish Nationalists, and Socialist Labor members in the opening days of the new Parliament. Government majorities in England usually begin to melt as by-elections become frequent; and this is especially the case when a Government has come into power on a tidal wave like that of the general election of 1906. Some of the recent Tory successes, such as those at Peckham, Manchester, and Pudsey, have been disconcerting to the Liberal Government; but these rather sensational reverses notwithstanding, the Liberal majority is dwindling at a much slower rate than has been customary in other Parliaments. A majority of 224 over any possible combination of Opposition forces after a Parliament has been in existence for two and a half years is without precedent, and would easily make it possible for the Liberal Government to continue in office for three years to come, if it were not for the fact that the House of Lords is overwhelmingly Tory, and ready at any time to make difficulties for the Asquith Administration. The fact of permanent significance in the electoral position as it has developed since 1906 is that four of the ten reverses which the Liberals have suffered are directly due to the Socialist Labor party. This party numbered twenty-eight at the opening of the new Parliament. It gained one recruit from the Liberal benches early in the session of 1906; and since then at by-elections it has captured two seats—one at Jarrow and the other in the Colne Valley division of Yorkshire—which at the general election had easily gone to the Liberals. At these elections the Liberals nominated candidates; and in the three-cornered fights the Labor men carried the seats. The Socialist Labor party followed the same tactics at Cockermouth in August, 1906, and again at Pudsey, a Yorkshire industrial constituency, in June last, with the result that at both Cockermouth and Pudsey

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what had been safe Liberal seats were thrown into the possession of the Tories. Exactly the same tactics were pursued by the Labor men at West Hull, in November, 1907, and again at Dundee and Montrose in May, 1908. These were seats that were in possession of the Liberals; but while the Socialist Labor candidates at all three of these by-elections polled fairly large votes, their intervention did not, as at Cockermouth and at Pudsey, result in the election of Tories. Ever since the Cockermouth election, with its loss of a seat to the Government, the Liberals have complained bitterly of the tactics of the Labor men. They have urged that the Liberal party is the progressive party and that it should have the support of all the forces that are working for political and social advancement. The answer of the Socialist Labor men is that it is their purpose to build up a party in the House of Commons that can hold the balance of power as the Irish Nationalists did when the Liberals were in office in 1885-6 and in 1892-5; that, like the Nationalists, they are an independent party, holding aloof alike from Liberals and Tories; that their propaganda must go on; and that they must fight by-elections for the sake of their propaganda as well as to increase their numbers in the House of Commons. At present the miners' trade union members, who number fourteen, sit on the Government benches, and generally act with the Liberals. Next session this arrangement will come to an end; as, by a vote of the Miners' Federation taken last May, it was decided that the miners' members must act as an independent Labor group, and seat themselves on the Opposition benches, as the Irish Nationalists and the Socialist Labor men have done since these two Parliamentary groups came into existence.

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England's New Industrial Pensioners

The Old Age Pensions Bill, which has now passed all its stages in the House of Commons and will soon receive the royal assent, is a typical example of the way in which in England one political party often educates the country as to the need for reform, and the other political party carries the reform into effect. Much of the preliminary education work on behalf of old age pensions was done by the Tories. From 1892 onwards, Mr. Chamberlain, Lord George Hamilton, and Mr. Henry Chaplin, all of whom were of the Tory Governments in power between 1886 and 1905, greatly interested themselves in old age pension schemes; and Mr. Chaplin, in the middle nineties, was chairman of a committee of the House which went exhaustively into the subject and made recommendations in favor of a non-contributory pension scheme. Had there been no South African war, with its tremendous drain on national resources, it is probable that the establishment of old age pensions would have had to be credited to the Tory Governments that were in power from 1895 to 1905. Such being the political history of the educational campaign in favor of old age pensions, no explanation is needed of the fact that when Mr. Lloyd George's bill came before the House for second reading—for the adoption or rejection of the principles upon which the scheme is founded—there were 417 votes for it and only 29 in opposition. Even this small vote was not against pensions, but was in support of an amendment which called for a contributory in place of a non-contributory scheme. The Government scheme is non-contributory, and provides for a pension of five shillings a week for men and women who are over seventy years of age and who are not in receipt of an income of over ten shillings a week from investments or other sources. Men and women who have already become chargeable to the poor law are not eligible for these pensions. With these unfortunate people eliminated, and with the elimination also of those who have already ten shillings a week or more at their command, it is estimated that 572,000 persons will be in receipt of State pensions, payable at the inland revenue offices all over the country, in the financial year 1908-9; and in the first full year of the operation of the scheme Mr. Lloyd George estimates that it will cost the Imperial Treasury seven and a half million pounds sterling. The objections

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to the scheme when the bill was at second reading, besides the general one that it was based on a non contributory plan, were that the age limit was fixed too high, and that the ten shilling test was unfair to men who had paid through their working lives into trade union and friendly societies and were in receipt of small pensions from these sources. To this objection the Government made a concession, so that in the measure as it was accepted by the House there is a sliding scale, which provides that where the yearly means of the pensioner as calculated under the bill do not exceed £21 the rate of pension will be 5s. a week—the maximum pension; exceeding that sum and not exceeding £23 12s. 6d., the pension will be 4s.; exceeding that sum and not exceeding £26 5s., the pension will be 3s.; exceeding the latter sum and not exceeding £28 17s. 6d., the pension will be 2s.; exceeding this sum and not exceeding £31 10s., the pension will be 1s. No pension will be given to old people whose yearly means exceed £31 10s. Notwithstanding the advocacy by the Labor men of a lower pension age than seventy, the Government would hold no promise that in the near future the age of pensioners would be placed at sixty-five. Two of Mr. Asquith's most powerful extra-Parliamentary speeches since he became Premier have been in advocacy of the Old Age Pensions Bill; and Mr. Lloyd George, when, as Chancellor of the Exchequer, he moved the second reading of the bill, made a singularly interesting speech. It was a speech suffused with the newer spirit in which both political parties are nowadays approaching the solution of some of the problems inherent in social and economic systems which have grown out of the old-world feudal organization of English life. "As long as you have taxes upon commodities which are consumed practically by every family in the country," he said, brushing aside the contention that the scheme should have been on a contributory basis, "there is no such thing as a non-contributory scheme. If you tax tea and coffee and partly sugar, beer, and tobacco, you hit everybody one way or another. Indeed, when a scheme is financed from public funds it is just as much a contributory scheme as one financed directly by means of contributions arranged on the German or any other basis. Again, a workman who has contributed by his strength and his skill to the increase of the national wealth has made his contribution to the fund from which his pension is to come when he is no longer able to work."

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The Resignation of the Japanese Cabinet

As indicated in The Outlook a fortnight ago, the resignation of the Saionji Cabinet was to be expected, and last week it took place. The outgoing Prime Minister certainly commands the sympathy of many in and outside his own country. His has been a peculiarly difficult task. It has been almost impossible to finance Japan since the war, for, in addition to the extraordinary expenses of that war and the ordinary problems of the annual Budget, the Government has undertaken to "nationalize" the railways. The Japanese Government already owns about two thousand miles of railway. When it has completely taken over all the lines, it will own something like sixty-four hundred miles. The railway nationalization policy has met with opposition from those who declare that the profits on Government railways and other economic undertakings are being used not so much for the immediate benefit of those undertakings as to eke out a deficit in other directions. The Prime Minister's resignation is doubtless ultimately due to friction between the Genro, or Elder Statesmen, and the Cabinet over the financial situation, although immediately due to his prolonged ill health. The outcome may be a Coalition Ministry composed of Constitutionalists and Liberals, which, it is expected, will pledge itself to retrenchment. Public opinion in Japan is not so much concerned with a new Premier as with the at present all-important office of Minister of Finance. It is hardly to be wondered at that no statesman seems specially desirous to fill that position, for Japan's financial problems are both many and exceedingly complicated.

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The Macdonald Movement for Rural Education in Canada

Sir William Macdonald, of Montreal, has proved himself a benefactor to Canada. Nine years ago he offered $10,000 in prizes to Canadian boys and girls for the largest heads from the most vigorous plants of wheat and oats from their fathers' farms. The result was a great development in the cultivation and selection of high-quality grain—an increased value estimated at half a million dollars to those directly affected by the competition. Then Sir William established school gardens at each rural school in each of five provinces. At these gardens effort is made to give children information and training, not only in the selection of seed, but also in the rotation of crops and in the protection of crops against disease and insects. For example, take the experiment in potato-spraying. Rows of potatoes sprayed with Bordeaux mixture were grown beside rows receiving ordinary attention. The results in crops were piled side by side, and showed an increase of from forty to a hundred per cent in bushels an acre for the sprayed over the unsprayed crops. Then came the consolidation of the little rural schools which had formerly existed, the object being to fit for nature-study and school-garden work, household science, and manual training. Sir William Macdonald met the additional expense of these schools. He also furnished funds to establish manual training centers in connection with the public schools in many places, from Prince Edward Island to British Columbia, and to maintain them, without cost to the pupils or the public, for three years. At the end of the period over seven thousand boys were taking the courses, and now over twenty thousand boys and girls in Canadian schools receive the benefits of manual training in their regular course under the school authorities. Finally, Sir William has been also a great friend to the training of teachers in agriculture. Not only did he give nearly $200,000 to provide equipment for the Ontario Agricultural College at Guelph, but the magnificent new Macdonald College, near Montreal, has also been provided by this benefactor to his country, and will be a fitting monument to the giver.

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Protection of the Family

The National League for this object, whose effective work The Outlook has often commended, notes in its recent annual report a larger attention to the improvement of the marriage laws—a matter quite as important as the divorce laws, closer to the public eye. New York has advanced from laxity to elaborate regulation. Maine now requires a certificate of ministerial standing from ecclesiastical bodies to guarantee the qualification of ministers to officiate in marriages. Massachusetts and New Hampshire have made further regulation of the marriage of minors. California requires the written consent of parents to a marriage. New Jersey and Delaware have enacted entire the proposed Uniform Divorce Law. The alternative to similar enactment in other States is not rejection, but adoption of as many of its features as is practicable. In States where the existing law is more strict than the proposed law would make it, there is no call for change. The League calls notice to the growing evil of "Gretna Green" marriages. In 1906 523 couples from Massachusetts took out Rhode Island licenses to marry in the single city of Providence. The sentiment needs cultivating that every self-respecting woman should "insist, whenever practicable, on being married by her own minister in her own church or in her own home." It is a grave scandal to the Church that the League still has cause to censure "the practice of [some] clergymen of marrying strangers without careful inquiry." The vitiation of the family by the "subtle evils of sexual diseases," more widely spread than most are aware, is again referred to, as a year ago, with the movement against it by medical societies and by committees of the Episcopal and Congregational Churches in Massachusetts. The gravity of the evil is indicated by the recent demand of a medical association for a law requiring a physical examination before the issue of a marriage license. The Outlook knows of no work of equal

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importance carried on for many years with so small financial support as that of the National League for the Protection of the Family—barely $2,200, with a deficit at that. Correspondence and contributions may be addressed to the Secretary, the Rev. S. W. Dike, LL.D., Auburndale, Massachusetts.

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An Educational Exchange Between North and South America

Two years ago The Outlook suggested a plan by which North and South America should be brought nearer together educationally. During that summer the Hon. Elihu Root, Secretary of State, visited the various South American countries and was by them received as no American had ever been received. It was evident that his reception was due to the fact that we had never sent to the southern part of our hemisphere so eminent a statesman. A distinguished Argentinian said: "If you were to send to us as eminent an educationalist, he would be received with as great respect, and if he remained among us, delivering lectures at our universities, his influence would be second to no one's." This exchange will, we hope, ere long be realized. Meanwhile, Professor L. S. Rowe, of the University of Pennsylvania, has just published a pamphlet announcing a tentative plan for co-operation among the universities of North and South America. He would establish an international bureau or bureaus to arrange for the exchange of university publications, to serve as a center of information and as a means of communication among the workers in any particular educational field, to undertake, with specialists, the arrangement of simultaneous investigations on topics of interest to scientists in both countries, to furnish information concerning programmes of courses, methods of instruction, indeed, information concerning every phase of university life. University students should also be given some notion of existing social and political conditions in the various countries, to arouse in them such interest as might lead them to independent investigations in constitutional and administrative law, political economy, sociology, and comparative legislation. Professor Rowe's excellent plan has already received the indorsement of three leading South American universities, the University of San Marcos, at Lima, the capital of Peru; the National University of Chile, and the National University at La Plata, Argentina.

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Gothic Art

America has never had the opportunity to see a comprehensive collection of Gothic decorative art. Such an opportunity, we are glad to say, is now afforded through the purchase by Mr. J. Pierpont Morgan of the famous Hoentschel Collection, and its loan to the Metropolitan Museum, New York City, where it has just been placed on view. The collection comprises sculpture, tapestries, and furniture, and has been arranged in a way to show, as far as possible, the chronological development of the Gothic style in France from the twelfth to the sixteenth century. For instance, at the entrance we find a row of very early Gothic double columns, upon which rests a cornice depicting a hunting scene. Then come some fourteenth-century religious sculptures. In the adjoining alcove, several choir-stalls and Burgundian sculptures, mostly fifteenth-century products, surround a stone statue of the Virgin in the style of Sluter, the French individualist sculptor who, in the early fifteenth century, broke almost completely away from tradition, and was really the herald of the age of the Renaissance. At the end of the hall we find Burgundian tapestries and sculpture illustrating the transition from the Gothic to the Renaissance. Of course it was not until the late Middle Ages that the art of tapestry-making and furniture reached a free development; the best period of tapestry-weaving was from the fifteenth until the middle of the sixteenth century. The collection shows furniture in nearly all its branches, from massive church furnishings to the smaller household fittings. An opportunity is thus afforded to compare the development of three forms of art side by side. The combination emphasizes the fact that art covers

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not only the three great departments of architecture, sculpture, and painting, but also the lesser domains of tapestry-weaving, textiles, and furniture. The collection is one of peculiar interest, and lovers of art are indebted to Mr. Morgan and to the Metropolitan Museum for the opportunity of seeing it.

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The Pennsylvania Academy of Fine Arts

The Pennsylvania Academy of Fine Arts is the oldest and most widely known art school in America. Its faculty numbers, among others, such well-known artists as Messrs. William M. Chase, W. Sergeant Kendall, Frank Miles Day, and Miss Cecilia Beaux. With the closing of the Academy's school year the announcement was made of the award to no less than eighteen of its students, coming from widely separated parts of this country, of traveling scholarships of five hundred dollars each for four months' study in Europe. The Pennsylvania Academy has already sent forty-three pupils abroad under the Cresson foundation, which provides these scholarships. This year the scholarships were awarded to two in the Department of Architecture, two in the Department of Illustration, four in the Department of Sculpture, and ten in the Department of Painting. In addition to the impetus to American art from these traveling scholarships, it is a satisfaction to note that the Academy's prize-list is notably large in all of its departments, this year's prizes being one of four hundred dollars, one of three hundred dollars, one of one hundred dollars, two of fifty dollars, and two of twenty-five dollars. It is worthy of chronicle that one of these prizes was taken by a Filipino. The effect upon American art of the generous policy adopted by the Pennsylvania Academy is bound to be both inspiring and far-reaching. It is already noticeable in current exhibitions wherever held. That of the Pennsylvania Academy itself has won greater distinction than any other. The Academy's educational value is seen quite as much in its exhibitions as in its schools of instruction, successful and influential as they are.

The Democratic Candidates

Mr. William Jennings Bryan was born in Illinois in 1860; graduated from Illinois College in 1881; entered the law, but never gained any considerable practice; lectured, wrote, entered politics, served one term in Congress, the same length of time as Abraham Lincoln, and, like Lincoln, produced on the House no notable impression. This is, we believe, the whole of his office-holding political experience.

The Civil War was followed by a period of great industrial activity, of the amassing of great fortunes, of a too rapid National growth, and of a lowering of ethical ideals in both industry and politics. This period was accompanied by an increasing feeling of industrial unrest, shown in the towns and cities by the phenomenal growth of labor unions and labor wars; in rural communities by the growth of granges and grange legislation. Capitalists saw in this unrest only a menace to prosperity, to be crushed; editorial writers only a passing and superficial phase, to be alternately savagely rebuked or humorously satirized. It had interpreters, but their voice did not reach the Nation's ear. Mr. Bryan took this unrest seriously. He did not so much perceive it as feel it. The opportunity came; he was ready for it and equal to it, and gave instant and effective expression to the widening and deepening discontent. His "cross of gold" made him the Democratic candidate for President. And the country woke up to the conditions which it confronted.

Most of the country did—not all. For there are still some Eastern journals to which Mr. Bryan and Mr. Roosevelt are only demagogues who have vied with each other in creating the discontent which they have tried to cure. There are none so blind as those that will not see.

As a Voice of popular unrest Mr. Bryan has rendered a real and valuable service to the country. He has made the comfortable feel uncomfortable, which is a very important service in time of danger. He has done something to allay

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rather than to excite the discontent, by showing the discontented that their condition was realized and that remedies for their wrongs were under consideration. But it is not enough to know that the patient is sick; it is also necessary to know what is the matter with him and how to prescribe a remedy. Mr. Bryan believes in panaceas. His first panacea was free silver. We thought in 1896, and we still think, that free silver would have aggravated the disorders which Mr. Bryan wished to cure. Wages would have bought less, for wage-earners would have been paid in silver; prices would have risen, for all imported articles would have been paid for in gold, and they would have set the price for American products. The country thought so, too, and Mr. Bryan was defeated, but not discouraged. He was convinced that the disease was real; and he had other remedies to prescribe. Here is a partial list of those which he has proposed: Free silver; a law prohibiting any corporation from doing business outside its own State without permission from Federal authority; the annihilation of trusts; a constitutional amendment to enable the Federal authority to annihilate trusts; the abolition of the Presidential veto power; the popular election of United States Senators; the election of all Federal judges, and for short terms; National ownership of inter-State railways; State ownership of State railways.

Bryanism is in politics what osteopathy is in medicine. There are diseases of the bones; but they are not the only diseases from which humanity suffers. Gold was in 1896 too narrow a basis for our credit system; but this was not the sole cause of industrial disorder. There is no one remedy for industrial conditions. The remedy is certainly not shutting our eyes to them and denying that they exist. Only concurrent remedies can cure complicated difficulties. The country is struggling toward Industrial Democracy. The preparation for it must be religious, educational, social, industrial, political. Mr. Bryan has failed to show any appreciation of this fact. In a religious address at Lawrence, Kansas, he was discussing the miracles. He desired to strengthen faith in the miracles. "It is claimed," he said, "that it is impossible to suspend the laws of nature." Then he took an object from the table at his side and held it in his outstretched hand. "I am," he said, "suspending the law of gravitation at this moment." He gave the audience what they wanted—an argument for miracles. It was easy to see the argument; it was not easy to see the fallacy. The incident is significant of both the strength and the weakness of Mr. Bryan. He understands the life of the plain people; he knows how to appeal to the plain people; but in his career he has given no evidence that he knows how to prescribe remedies for the evils of which they and he are conscious. He has brought the subconscious life of the Nation into consciousness. He has interpreted one half the Nation to the other half. But this alone does not prove him possessed of the necessary qualities to administer the affairs of a great people.

Like Mr. Bryan, Mr. John Worth Kern, the Democratic candidate for the Vice-Presidency, has been a sympathizer with this movement of unrest. He does not belong to the conservative wing of the party, which has been more concerned for the preservation of property rights and privileges than it has been sensitive to unjust social conditions. Unlike Mr. Bryan, however, he did not believe in free silver as a panacea. He was a Gold Democrat in 1896 until his party spoke; then he yielded to the judgment of the party and supported Mr. Bryan. He has had, we believe, no experience in National public life. He has had legislative experience, however, in his own State of Indiana. As candidate for Governor he was twice defeated, but in both cases ran ahead of his ticket. Like the Republican Vice-Presidential candidate, he is a practiced politician, and is very popular in his home community. He is a lawyer by profession, and has held the office of city attorney. He has been generous in his expression of regard for President Roosevelt and his Administration. Though there may be people who regard him as eligible for the Presidency, they are at present not numerous. Like Vice-Presidential candidates of other

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years and of other parties, Mr. Kern adds strength to the ticket chiefly by reason of local political conditions. He is regarded as an effective campaigner.

These two men, Mr. Bryan and Mr. Kern, both conscious of human wrongs and the feelings of the American masses, both adept in public speech, both unexperienced in great administrative offices, have been chosen because they represent the movement which we have characterized and which bears the name of its leader.

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The Democratic Platform

If there are any persons in this country who desire to see the principles and methods of the fathers maintained unchanged, they are not represented by any political party. Both the great political organizations agree in urging great changes in our National habits. They differ in detail and degree, not in essential purpose. The twofold question which the voter will have to answer will be, How far does he desire to go in making changes? and To which temperament, the Republican or the Democratic, does he desire to intrust the task of realizing the National aspirations expressed by both? A comparison and contrast of the two platforms will make this clear.

The most immediately important subjects on which, by general consent, some change is demanded may be thus tabulated:

Tariff and Taxation.
Currency.
Regulation of Corporations.
Regulation of National Highways.
Conservation of Public Resources.
Public Health.
Alien Races in America.
The Rights of Wage-earners.
Court Procedure.
International Relations.
Our Dependencies.

Both parties demand a revision of the tariff. The Republican party pledges itself to maintain a protective system, but to promote reciprocal trade by adopting maximum and minimum duties, and it promises a special session of Congress to be called by the President to undertake this work of revision. The Democratic party pledges itself to such gradual reductions "as may be necessary to restore the tariff to a revenue basis," to such immediate reductions as will put trust-controlled products on the free list, lower duties on necessaries of life, especially upon articles competing with American products which are sold more cheaply abroad than at home, and to abolish duties altogether on pulp, print paper, and lumber. The radical difference between the two parties on the tariff is in the end sought: the Republicans promising to maintain, the Democrats to overthrow, the protective system. To provide the necessary revenue the Democrats propose an income tax.

Both parties call for reform in our currency laws; neither undertakes to formulate a currency scheme. The Republicans reaffirm the gold standard; the Democrats affirm neither a gold standard, free silver, nor bimetallism. No student of the currency question will take seriously the charge against the emergency bill of the last Congress that its object was to incite market manipulation; opinions will differ on the proposal to provide a guarantee for bank depositors.

Both parties insist on governmental regulation of the corporations and the railways, and both call for amendments to existing laws to make that regulation more effective. They differ in certain specific measures which they respectively recommend; but perhaps the most significant difference is indicated by this sentence in the Democratic platform: "We insist that Federal remedies for the regulation of inter-State commerce and for the prevention of private monopoly shall be added to, not substituted for, State remedies." In so far as the Democratic platform invokes Federal power for the regulation of corporations, it does so for the purpose of the destruction of monopolies, and even of concerns not monopolies in any true sense of the word. In this respect the contrast between the Democratic method and the Republican is the contrast between extirpation and control. In general, however, the Republican

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party tends to develop the powers of the Federal Government, the Democratic party to limit them.

This tendency is unconsciously indicated rather than consciously affirmed in the phraseology of the two platforms respecting the conservation of our natural resources. They both approve this policy; but the language of the Republican platform is that of men who are looking to the General Government; the duty, even the possibility, of State action is barely referred to. The Democratic platform, besides a general paragraph on the rights and duties of the States, specifically summons them to take up the work of protecting and disposing of the grazing lands, protecting the public health, promoting industrial education, and constructing and maintaining post-roads, more or less in connection with the Federal Government.

Not less significant is the difference between the two platforms in their declarations and their silences respecting alien races. The Republican platform refers to the negro race by name, demands equal justice for all men, whatever their race, and condemns all devices that have for their aim the disfranchisement of the negro for reasons of color alone; but it is silent respecting the immigration of the Chinese and the Japanese. The Democratic platform condemns the admission of Asiatic immigrants, but is silent concerning the treatment of the negro who is already here.

With regard to international relations, the Republican platform is emphatically on the side of arbitration, while the Democratic platform is deliberately silent. The Democrats believe in at once promising independence for the Philippines under an American protectorate "as soon as a stable government can be established;" the Republicans, without the mention of promises, believe in the establishment of a stable government and in "leading the inhabitants step by step to an ever increasing measure of home rule." Upon the other subjects tabulated above, the differences between the platforms are of minor importance. Both approve of special legislation for the protection of the rights of the wage-earners; both recognize the value of the courts, and promise to maintain their integrity, and both would limit, though by somewhat different methods, their power of issuing injunctions and enforcing them by contempt proceedings; both approve of an adequate navy, the Panama Canal, civil service reform, and promotion of the public health.

Three planks are peculiar to the Democratic platform: it demands the election of United States Senators by a direct vote of the people, the adoption of such parliamentary rules as will make the House of Representatives a deliberative body, and a Federal law "to compel the publication of the names of contributors and the amount contributed to campaign funds." The popular election of United States Senators is a reform already partially accomplished by indirection in a number of the States; we hope the day is not far distant when it will be adopted for all the States. How to make a mass-meeting of four hundred members like the present House of Representatives a truly deliberative body is a very difficult problem. But the protest of the Democratic party against the present autocratic rule of the Speaker voices a great and growing popular discontent with present conditions. A change is imperatively needed; but it should be made by non-partisan action, Republicans and Democrats who believe in a really representative government combining to make it. The question of publicity of campaign contributions and expenditures we have discussed on another page.

As documents the two platforms are characteristically different. The Democratic platform lacks literary unity and rhetorical skill. There is nothing in it to compare in effectiveness with the contrast between the policies of Democracy and Republicanism contained in the closing paragraphs of the Republican platform. But more: it lacks philosophical unity. In varied paragraphs are generally clear and concise enunciations of political policies; but it is not made evident that these policies are correlated, or that they are developed out of some underlying principle which is common to them all. Internal evidence indicates that the Republican platform was origi-

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nally drafted by one skillful writer, and was subsequently subjected to minor modifications by the committee to which it was brought for final revision and adoption; and that the Democratic platform was composed by a committee from a great variety of resolutions and suggestions emanating from different sources and different sections, all at last pieced together in one not too uniform utterance. The one is a work of art not altogether improved by some not too felicitous retouching by other hands than the original artist's; the other is a mosaic not unskillfully composed from a great variety of contributions offered by wholly independent contributors. And these platforms typify the organizations which have put them forth. The Republican party is an army, proud of its organization and its leaders, proud of its past history and sanguine of future achievements, animated by a common spirit and moving to a common end in a campaign in which the individual subordinates himself to his fellows, his interests to the party success, his special ideas and ideals to the party victory. The Democratic party is a body of militia, in which each citizen soldier counts himself as good as his officer; to which each individual contributes his own idea and his own ideal; in which there are many co-operative purposes rather than one coherent purpose; and in which unity of action is secured, not so much because the organization is resolved to secure one and the same result, as because its members are traditionally and temperamentally united by a common feeling.

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Victims of Moods

One of the elements which make for happiness and unhappiness in life is the vigor and persistence of moods. Will means something definite; intellect, if it is properly used, moves to certain ends; the affections are positive and real. Moods, on the other hand, are mere states of feeling; drifting fogs that arise now on one point and now on another of the landscape; changing nothing, unstable, unreal, driven away by a passing wind; and yet for the moment obscuring the view as completely as if they had destroyed it. To a great many people the mood is a finality. They accept it and act under it as if it were a normal thing. When certain moods tend to recur at short intervals and merge into what we call temperament, many people yield control to them, and set up temperament as a shield between themselves and responsibility. "With my temperament," a man says, "I cannot do otherwise;" or, "No man with my temperament could succeed in such a position;" or, "With my temperament I can be neither contented nor happy." Temperament is a serious matter. So is a pronounced mood, a fog-bank that lies persistently over one section of the landscape, and will not move for sun or wind. But to be the slave of temperament, the victim of a mood, is as ignoble as to accept any other form of tyranny. The beginning of manhood is to keep one's will acting freely and vigorously; to protect one's intellect from the false coloring which comes from emotion and feeling; to assert one's self in the face of the passions and influences that assail the stability of a man's integrity and independence. This is never an easy thing to do. In some cases it is a very difficult thing to do; but it is always an imperative thing, something which no man can leave undone and be a man in the full sense of the word.

For the victim of moods or the slave of a temperament is never a free person. In a very thoughtful discussion of these and kindred matters in his book on "The Temple of Virtue," the Rev. Paul Revere Frothingham puts the matter of moods with admirable clearness:

> First of all there is the district in the mysterious land of selfhood that is occupied by our moods. It appears to me that over this each one of us may exercise a useful, if not an easy system of control. All of us, that is to say, have our alternating periods of sunshine and of storm, of cheerfulness and depression, of energy and relaxation, of faith and doubt, of hope and despair, of confidence and weak uncertainty. Now we are lifted into conscious joy and throbbing hope; but again we feel ourselves forlorn and desolate. Life to-day appears a privilege and radiant opportunity for usefulness; to-morrow we seriously wonder if anything is really much worth while.
>
> So there are times when our work, our

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duties, our drudgeries even, are done easily and gladly. Instead of finding them burdensome, we rejoice in the various cares and responsibilities which fill the hours of each day so full. But then, again, deep gloom oppresses us, and we can neither seem to do nor be our best. And all such moods are natural. They come upon nearly all of us. Very few people can hope to live in such divinely ordered latitudes of soul that their sky is always clear. We cannot, therefore, put an absolute end to these various and changeable conditions. But we can and should control them. Little by little we may learn by very commonplace experience that the gloom and the depression need not cause us genuine despair. However dark the curtain of the cloud may hang, the blue sky is behind it still. Night falls, and yet the stars shine out.

All of us may work out for ourselves a very practical and helpful philosophy in this respect, and we ought to work it out and discipline ourselves to live by it as well. When the soul is feeble to believe, when we feel ourselves indifferent to the good and true, when things seem burdensome and life appears a giant load of care—it is possible to remind ourselves that we have been along that very road before, and have watched the leaden darkness of those same great clouds, and yet beyond them we have come out into sunlight and have been refreshed. We must have our discouragements, indeed, but we need not, therefore, be utterly cast down. We may despond, but we need not feel despair.

No man or woman, however well poised and vigorous, can at any moment throw off any mood. There are moods rooted in physical and nervous conditions which will persist; there are periods of depression from which one can escape only by long periods of rest; but there is one thing which every man and woman can do, and that is to refuse to be controlled by temperament or guided by mood. Everybody ought to come after a few years to understand himself; and when a man discovers that certain moods are recurrent in his experience, and gains familiarity with them, while he may not be able to throw them off, he may absolutely refuse to be led or diverted by them. In a dense fog it is well sometimes to lie at anchor; to recognize the obscurity, but not to be led into wrong channels by reason of it. In a moment of profound discouragement no man ought ever to decide any important matter. While it is not always possible to throw off depression at the moment, it is always possible to refuse to come to any important decisions while it lasts. It is better to lie at anchor. It is never necessary to follow one's fears and go in the wrong direction; the beginning of strength is to resist one's moods and to control one's self by intelligence and will, and not be the victim of passing conditions and states of mind.

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The Spectator

The broad white causewayed road between the green rice crops of the limitless marshes on either side stretched deserted under the afternoon sun of an Italian June. The Spectator drove forth upon it through an antique arch to seek the church of St. Apollinaris. The arch, as has been said, was antique. Everything in Ravenna is. But it was called the Porta Nuova just the same. In Italy anything built since Christopher Columbus discovered America is quietly but firmly called *moderna*, or *nuova*. Anything built before that time may or may not be allowed to be *antica*. In Ravenna, most antique of antique cities, things are calmly called *nuova* that belong to the sixth century. The Goths called them new, and new they have remained ever since. The Porta Nuova looked as if it might have antedated Columbus, and the broad white way beyond it was certainly the old Flaminian Way of Augustus, leading to the Roman town of Portus Classis, in the days when Ravenna was a Roman naval station. From the great pine forests of Ravenna, the famous Pinetum, the wood for the galleys of Augustus was cut, and the Roman fleets rode at anchor where now the peasants cultivate the marsh land. Mile after mile the Spectator drove, meeting great white oxen, patient, magnificent, and slow, hauling picturesque heaped loads of wood and of hay. On each side were rice-field, dike, and canal. It is surely appropriate to connect the name of St. Apollinaris, Ravenna's patron saint, with water. But it is also true that it is a case of "water, water everywhere, but not a drop to drink," for all this fen is pestilential, and brackish into the bargain.

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Portus Classis is gone—lock, stock, and barrel. Not a Roman remain is

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left. Only St. Apollinaris in Classe, as it is called to distinguish it from the other church dedicated to the saint in Ravenna proper, stands up solitary in the plain, a lonely landmark of pious and bygone ages. The Spectator, as it loomed up on the horizon, understood why some traveler once compared it to an antediluvian monster rearing out of the marsh. Its high-towering round campanile had a look of the upreared neck of a plesiosaurus, while its long colonnaded roof might be taken for the half-submerged back of the monster. To carry out the simile, it is sunk partly below the ground. Indeed, its crypt is filled with water in winter, and not free from it even in summer. St. Apollinaris, most appropriately, was buried in this crypt, and therefore used to be under water, more or less, most of the time.

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It is peculiarly lucky for Ravenna that in the days of its greatness it put its money, so to speak, into mosaics. Nothing else could have withstood the Ravennian climate and surroundings. The Spectator, summoning up all his ancient history, stood in the nave of St. Apollinaris and pictured to himself the days when the great "Christ and the Apostles" in the tribune was new, thirteen centuries ago. Then Ravenna lay, like Venice, in the midst of lagoons, great, rich, and prosperous. The sea had not entirely deserted her, and her air was salubrious, and her orchards finer than any on the mainland. She had been, first, the capital and throne of the Emperor Honorius, who retired to her from Rome for safety, and then the city of Odoacer the Goth, who dethroned the Cæsars; and then of Theodoric the Great, the Ostrogoth, who supplanted Odoacer in his turn. East and West met in her commerce. She was great, powerful, and splendid, and her mosaics were to her the symbol of her enduring magnificence. Now they are all that is left of her day of greatness, like a necklace of diamonds in a withered and decrepit hand. In the silence and desolation of this old church they glow and glitter, defying age and time, though the walls around them are green with damp, and the bases of the columns are sunken far below the level of the floor, as if the whole ancient pile were a ship slowly sinking in the unfathomable marsh. The Spectator felt chilly, even in June, as he peeped into the vault where the remains of St. Apollinaris, disciple of St. Peter, first Bishop of Ravenna, and martyred in 74 A.D., under Vespasian, were preserved in an antique urn for many centuries. An unwholesome green liquid lies stagnant in the bottom, behind the beautiful bronze grating. Luckily for the saint, they have left his urn, but taken away his ashes, and placed them safely below the altar-stone. The attraction, however, between water and St. Apollinaris is such that in winter, when the crypt is full, the water sometimes rises over the church floor and seeks for its patron, only to be baffled.

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Malatesta of Rimini—a bad neighbor—carried off nearly all the rare marble of the church in 1449, but it was replaced by the long, unbroken series of portraits of the bishops and archbishops of Ravenna, from St. Apollinaris down to the present incumbent, one hundred and thirty-two in all. A complete course in church history was, therefore, open to the Spectator, if he had had the time to follow it; but evening falls quickly and poisonously on the ancient fen (where, by the way, Dante got his famous simile of the frogs and snakes, from personal observations made while an exile here in Ravenna), and it seemed best to leave the storied walls and drive back, passing team after team of great white oxen on the road.

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Not that it is a bad hotel for Ravenna. It is the best. But Ravenna does not depend on its hotels. It has Dante's tomb, and Galla Placidia's mausoleum, and the great memorial pile of Theodoric the Great, and cathedral, palace, baptistery, museum, and endless past glories besides. Nowhere, except in Rome, is the past so preserved. Yet in Rome there is layer on layer of civilization and period after period crowding in upon the imperial past. Here in Ravenna the Spectator found himself definitely confronted with a single slice of history, cut out and remaining by itself, so to speak.

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Ravenna preserves what Rome and Constantinople both shared, but what both have lost under their later destinies. Ravenna has no later destiny. She is a left-over of the sixth century or thereabouts. The sea left her, her marshes protected her from the land. Her commerce died, but she was fairly safe from war and conquest; and she has remained just as she was left, living on her past, and keeping it in an atmosphere of itself. She is even fairly safe from routine tourist travel, because her climate and her mosquitoes stand on guard, literally speaking, to "repel boarders." The Spectator pulled his inadequate mosquito-netting closely round him that night, as the Ravenna mosquito tuned up, and wished that Honorius had chosen a higher altitude for his imperial capital.

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Perhaps mosquitoes had not evolved in the days of the ancient Romans. Perhaps the sea, in those days, made Ravenna too healthful for them. The Spectator, for his part, felt like a mosaic when he got up in the morning. Everything was forgotten and forgiven to Ravenna, however, when he found himself, an hour or so later, in the mausoleum of Galla Placidia, that clever daughter of Theodosius the Great, and sister of Honorius, who married a Gothic king first, to make peace in the neighborhood, and then married Constantius the Third, and became the mother of Valentinian the Third. She held the full imperial power for a while, and issued coins and medals, to be seen nowadays in the museum; and in this wonderful tomb of hers, all a blaze of marble and mosaic, with its deep jewel-like blues, its warm dull reds, its circles of gold and masses of pure shining white, her proud figure sat in state, robed and crowned, for eleven hundred years. Standing in this jewel-casket of a Cæsars' tomb, like nothing else in the world, the Spectator could see in fancy the group of naughty children who in 1577 peered in upon the crowned empress of long ago in her sarcophagus, and thrust in a lighted brand in order to see her better—true children of the Renaissance, curious and bold. One flare of the torch, and empress, crown, cypress chair, and all caught like tinder and were fire and ashes in a few minutes.

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Theodoric, greater and later, was no luckier. The Spectator visited his mausoleum, in which tradition says the great Ostrogoth sat buried in state, until a flash of lightning destroyed his remains in practically the same way—monarch, robes, and chair of state going up in a flame of fire. A few charred bones were put into the lower story of the great round tomb, with its tremendous monolithic roof of Istrian stone; but later they were removed to some unknown spot where the Arians fell, and their Catholic fellow-townsmen took possession of the tomb as a church. The Spectator found it a decidedly damp spot, and hardly suitable nowadays as a chapel for anybody but Baptists. It is about the only ancient building in Ravenna that has no mosaics in it, and one cannot conjecture why it was thus discriminated against.

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After a few days in Ravenna one can pass an examination in mosaics. Those of St. Apollinaris Nuova (built in the modern days of a little after 500 A.D. by Theodoric) are the most splendid of all, unless one is of the party who champion the San Vitale mosaics of Justinian's day. The Spectator fell in love, for his part, with those in the Baptistery of the Orthodox (as opposed to the Baptistery of the Arians, of course), and was especially delighted when a baptismal procession came to the central basin of its circular arcades, and the attendant priest went through the ceremony, fairly "up-ending" the tightly swaddled bambino, and dipping it head down into the water, at one stage of the proceedings. The Spectator must confess that he enjoyed this, and the wonderful carved ivory chair of St. Maximian, and the marvelous tracery of the pillar capitals of San Vitale, better than he did Dante's tomb or Byron's house, interesting as they were. And as he looks back at Ravenna, and remembers it all, he is sorry he said anything about those mosquitoes. Ravenna is worth any amount of mosquito-bites.

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RAISING A CROP OF MEN

BY EVERETT W. SMITH

ABOUT a year ago five hundred negro tenant farmers around Marshall, Texas, utterly disheartened by working year after year with nothing accumulated by their labor but debts, made up their minds to quit and go to the cities, the mines, and the lumber camps where they could earn money. That meant sudden disaster to a number of men in Marshall who had considered themselves prosperous, and ruin to some. The owners of the five hundred farms, which would lie idle for at least a year, would not be able to meet their obligations; merchants would lose all that they had advanced to the farmers; bankers would be unable to recover the money which they had advanced to the farmers, the proprietors, and the merchants. It meant a very grave setback to Harrison County, and one that it would not recover from in a long time. It is difficult under the most favorable circumstances to obtain rural labor in the South, and such a wholesale desertion would render all men suspicious of the county. The men of Marshall whose financial life was at stake pleaded with the farmers to stay, but the farmers had had their fill of raising cotton for the boll-weevil. Then Marshall sent a call for help to Dr. Seaman A. Knapp, who has charge of the Farmers' Co-operative Demonstration Work of the National Department of Agriculture. Dr. Knapp sent his Texas State agent. The farmers were gathered in a mass-meeting, and the agent talked farming to them—scientific farming, in terms that they understood. He assured them that they could raise cotton crops that would pay in spite of the boll-weevil; he explained how they could do it, and he promised to show them how if they would give him a chance. For five solid hours he argued with them in their skepticism. At last an old negro spoke:

"If President Roosevelt thinks enough of us pore niggers to send a white man down here to tell us how to raise cotton, I think we ought to raise cotton."

Most of the farmers agreed to stay. Every one of those five hundred farmers who followed the instructions which the Government experts gave them through the season made money last year. None of the others did. Those others have learned the lesson, however.

In another Texas county, Kaufman, forty tenant farmer families, who had made a long and futile struggle against debt, became "co-operators" with the Government. At the end of the year every family had accomplished the impossible—paid off its debts. More than that, among them they put $10,000 into banks.

This begins to sound like the dreams of some theoretical visionary, but it is cold fact—only two instances out of hundreds in all parts of the South. And the means by which Dr. Knapp and his assistants are achieving these results are ridiculously simple. The tenets of his propaganda can be summed up in a few words: deeper plowing and better preparation of the seed-bed, the best seed, judicious use of fertilizers, thorough tillage, more horse power and better tools, more and better farm stock. That is all, but it is making men out of debt-ridden tenant farmers, whose condition has been little better than that of slaves, if not, indeed, worse. His work is making it worth while for farmers to stay on the farm.

He teaches by object-lessons, the demonstration farms. A demonstration farm is a plot of from one to five acres which the farmer agrees to work in strict accordance with instructions. Such a farmer is called a "demonstrator." He agrees to furnish all the labor, machinery, and fertilizers that are required on his land, and to keep an accurate account of all the soil and crop history, of all cost of cultivation, and of the yield of the crop. This furnishes the Government with data for future assistance in the region. The Government will furnish seed if it is his first season; after that he will have raised his own seed.

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In addition to these special demonstrators, there is a class called co-operators, who also agree to work a portion of their farms in accordance with the instructions of a Government agent and to furnish reports if they are called for.

At least once every month the agent in charge of the work visits each special demonstration farm. The co-operators are notified in advance in order that they may be present to observe progress on the special farm and to settle questions that may have arisen on their own. These demonstrators and co-operators invariably raise bigger crops than their neighbors who follow the usual slipshod methods—often three and four times as large. Thus the lesson is driven home and the better methods radiate.

Seaman A. Knapp is wonderfully well equipped for the work he is doing. A scholar whose early manhood was spent in teaching academic subjects with conspicuous success, and who for half a century has been a practical farmer and made money at it, at seventy-five years of age he possesses the scientific knowledge which fitted him to be Professor of Agriculture of the Iowa State Agricultural College and to be sent by the Government to report on the resources of the Philippines and of Porto Rico, the physique and activity of a man of fifty, and the enthusiasm of a boy. No one to meet him would believe that he is seventy-five; no audience of educators ever listened to an address by him who did not realize that he is a deep and thorough student; no farmer ever talked with him who did not recognize him as a farmer.

Many thoughtful observers have noted the alarming growth of congested city population at the expense of the country. This tendency is particularly harmful in the South, because the men who have been driven from the farms to the city in the struggle to live are often peculiarly unfitted to combat either the physical or the moral dangers of city life. Furthermore, since the demand for labor on Southern plantations has had to be met by one means or another, the places vacated by the negroes and the poor whites have been filled more and more by the lowest grade of European peasants.

Many expedients have been proposed to check this pernicious shifting of population. Chief among these have been better education, better country schools, more agricultural colleges, the introduction of elementary agriculture into the school curriculum. Some have urged that rural life be made more attractive by the introduction of the modern conveniences of life, free delivery of mail, telephones, better roads, more attractive homes. Others have preached the diversification of farm products, so that the farmer need not be dependent upon the success or failure of a single crop. But, excellent though these remedies seem, they are not new; most of these suggestions have been in operation for a good many years, and yet rural conditions have not improved.

"There is but one effective remedy," says Dr. Knapp. "Increase the earning capacity of the farmers. These are all excellent suggestions and they have effected some good, but they do not go to the root of the trouble. Every highway may be as good as a Roman road, with a free rural delivery mail-box and a telephone at every crossing, and the box stuffed with newspapers; you may hold a Farmers' Institute at every third house and establish an agricultural college on every section of land in the United States, and the flow of young men from the country will not be arrested in the least so long as the earning capacity of the average city laborer or clerk or professional man is at least fivefold what the same talent can command in the country. And so far from education being a remedy for desertion of the country, it promotes it, and always will, so long as the earning capacity in the country is so much lower than that in the city. The only way the young farmer under present conditions can be held in the country is to keep him ignorant. Diversification is a great aid to success in agriculture under certain conditions, but how can the man who has nothing diversify? He cannot go into dairying nor stock farming, because he cannot buy the fraction of a cow or a pig. He cannot plant new crops, because the merchant regards the move as an experiment, and he will not advance

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on an experiment. The only way such farmers can prosper is by staying in the rut and improving the rut.

"Everything will move up as the farmers earn more. It is not a matter of pure deduction with me that the farmers will make their homes more comfortable and more beautiful, will perfect the rural school system, will construct good roads, telephones, and electric railways, when they have the means to do so. Where our Farmers' Co-operative Demonstration Work has been conducted long enough for the farmers to get out of debt, there is a marked improvement in buildings and farm equipment for doing good work. The farmers' families are better clothed and fed; thrift and comfort have appeared in places formerly as destitute of these as the jungles of Africa."

Dr. Knapp estimates that there is a possible increase of from 500 to 800 per cent in the productive power of farm laborers of the average Southern State. He has made it his business to teach the farmers the first steps in realizing this possibility. He does not attempt to teach them more than the first steps, the first, elementary principles of better farming, for he is confident—and his experience has proved that he is right—that if he can help the man to his feet and guide him a little way in the right direction the continuation of his progress upward is assured. The Government does not expect any scientific knowledge on the part of the farmer. It has the scientific information and supplies it to him, but says very little about that phase of the subject. The sole aim is to get results. "This work," says Dr. Knapp, "is designed to reach the ordinary farmer and to prove to him in money value what will result from the use of improved methods. An actual demonstration is the only way to reach the average farmer; he will follow what he sees. Mere talk is no more effective with him than with anybody else. If he does not believe what we say—and usually they do not—we persuade him to try an acre or two. After that there is no more need of talk."

When in the Mississippi Valley a farmer who has been raising fourteen bushels of corn to the acre harvests sixty in the first season that he follows the better methods, when in Texas a farmer raises nine bales of cotton while his neighbor on one side makes two light bales and his neighbor on the other side produces only one on the same amount of the same sort of land as his, when in Virginia a farmer on land valued at only $4 an acre grows crops worth $100 an acre, no persuasion is necessary to keep those men at that kind of farming. These are all actual and typical figures.

The demonstration idea is no new expedient to Dr. Knapp. He employed it first in Iowa in the decade from 1870 to 1880, when that commonwealth was transformed from an agricultural to a stock-raising State, to teach the breeding of better cattle. In 1886, when he was directing the biggest immigration movement that ever took place in this country, he had recourse to it again. He sent hundreds of sturdy farmers from the Northwest to settle a tract in southwestern Louisiana as large as Connecticut, where they were to start the rice-growing industry. The natives of this tract were all stock men, and in all sincerity they assured the newcomers that the land could not be made to pay in agriculture. The immigrants were discouraged and returned, without making the attempt, faster than Knapp could send them down. So he established demonstration farms in every township. The result was that, through the adaptation of steam seeders, reapers, threshers, and binders to rice on bigger plantations than had ever been tried before, the cereal became, for the first time in the history of the world, a "machine product."

In 1897, when James Wilson became Secretary of Agriculture, he asked Dr. Knapp to help out in the South. The next year Knapp, after a trip to Japan, where he gathered some new varieties of rice, put a number of rice demonstration farms into operation for the Government.

It was in 1903, at Terrell, Texas, that Dr. Knapp established the Department's first co-operative farm. The purpose was to show the advantages of diversifying crops in view of the boll-weevil's destruc-

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tion of cotton, and of better cultural methods. The farmer, Mr. Walter C. Porter, was guaranteed by the citizens of Terrell against loss, if there should be any, in following Knapp's instructions. On the seventy acres which he worked according to the Department's methods he cleared $700 more than he would have with his own, and the next year he and many of his neighbors put their whole farms on the same basis.

In that year, 1903, the boll-weevil threatened the very existence of the cotton industry. Hundreds of tenants abandoned their farms, and the bankruptcy of merchants and the crippling of banks followed. The matter grew to the proportion of a National calamity, and early in 1904 Congress appropriated $250,000 to meet the emergency. The question immediately arose as to the most effective way of spending this money. Entomologists wanted to search out means to exterminate the weevil; agricultural experts advocated the determination and introduction of the best kind of cotton to withstand the depredations of the pest; others urged that the farmers be helped to diversify their crops instead of remaining dependent upon the single staff which had broken in their hands.

Knapp had a plan also. "These propositions are all good," he said, "but they are not sufficient and do not meet the problem. This appropriation is emergency money. Immediate relief is needed—a crop this season. I know that they can make cotton in spite of the weevil. I can teach them how. Then you can carry on your investigations. But get a crop this year."

This scheme to raise more cotton—the same old cotton—than would satisfy the weevil seemed to the other advocates like throwing the money away, but Knapp convinced Secretary Wilson of its feasibility. Then his task was to convince the panic-stricken farmers. Within two weeks he had fifty traveling agents in Texas preaching the simple rules of deep plowing, the best seed, and careful cultivation. Texas was disappointed. "Do you mean to tell us," demanded one spokesman, "that you have come empty-handed to Texas to relieve the distress of our people and restore confidence, and that you know of no way of destroying the boll-weevil? and, further, that you furnish no seed nor fertilizers? And do you intend to tell our people, 'Your remedy is to get out and hustle'? If this be true, we are to receive one of the greatest of disappointments." In many towns one-third of the stores were closed. Texas supposed that the Government was going to give them money, the thing that they needed. "Nothing of the sort," said Knapp. "We're going to show you how to raise cotton. People are rarely benefited by gifts. Our system insures a crop, and while you are waiting for the Government to give you a few thousand you can increase your income twenty-five to thirty millions, add to your manhood, and become independent."

It required a good deal of argument to convince them, but in the end eight thousand co-operators were obtained that first season. In the fall of 1904 the farmers of the boll-weevil districts found themselves better off than they had been for years—fewer debts and more money in the banks. The next season corn was added to the crops supervised by the Government, and the system was fully established in Texas.

The Department of Agriculture now makes annual appropriations for this work in the weevil-infested territory; that is, in Texas, Louisiana, Oklahoma, Arkansas, and one district of southwestern Mississippi. For 1908–9 the sum allotted is $80,000. The entomologists have not yet found the way to exterminate the weevil, and he is marching eastward at the rate of about fifty miles a year; but he does not carry the terror that he did.

The advantages of the methods which Dr. Knapp teaches are so marked for farming in general, entirely apart from the boll-weevil problem, that his work has been extended by private funds through the remainder of Mississippi, and through Alabama, Georgia, North Carolina, South Carolina, and Virginia. The Government furnishes the agents in these States, but all the money to carry on the work is derived from other sources. The General Edu-

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cation Board shows its conviction that more profitable farming will lead to the advancement of education by appropriating annually to support the demonstration farm work. The sum for this year is $69,000. From another educational source, the Slater Fund, $1,000 was received this year. Individuals, clubs of business men, towns, counties, and railways throughout the territory invested $20,000, knowing that they will more than regain it in the increased prosperity of their districts. Besides this, the value of good seed furnished by local aid this year is $90,000. That makes a total for the current year of $180,000 outside the Government's $80,000.

In the five years since the Terrell farm, the Farmers' Co-operative Demonstration Work has increased from one locality to ten States, from one field agent to 141, from one farm to 32,000 directly instructed, and possibly half a million aided through observation.

The immediate object of Dr. Knapp's work, the introduction of improved methods with a few staple crops in order to enlarge the annual income of the ordinary Southern farmer, is comparatively simple, but the ultimate result that he expects from this is no less than the economic revolution of the agricultural South. "It is not a question of merely a crop," he says, "but of a condition. If they will stand by this work, it will rehabilitate the farm. With proper support, I am satisfied that a complete revolution in rural conditions can be effected in the Southern States in ten years."

There are two general grades of tenant farmers in the South. The first is composed of men who are able to furnish nothing but their labor, for which they get one-half their crops. The second supply their own teams and tools, and retain three-fourths of their cotton and two-thirds of their corn. A typical man of the poorer class has fifteen acres in cotton and ten in corn, on which, with the help of his family, he raises, on an average, a third of a bale of cotton to the acre and five or six bushels of corn. He has for himself, under the best conditions, two and a half bales of cotton and thirty bushels of corn. The corn goes largely to feed his pigs, and if the cotton with its seed nets him $60 a bale his income is $150. According to the census it is, as a matter of fact, $143. Now, a bale of cotton to an acre is a conservative estimate of what that same farmer can raise by using better methods. He ought, also, with stronger teams and better tools, to be able to work twenty acres of cotton and an equal area of corn. For such a farmer Dr. Knapp urges only so much diversification of crops at first as will cause the farm to produce all that the family needs. This family, then, obtains its living from the farm, there will be some corn more than the pigs will eat that can be sold, and there will be a clear profit of $600 from the cotton. For the sake of his own increased profit, a proprietor who knows that his tenant will follow Dr. Knapp's instructions is usually glad to supply the better team and tools. That tenant soon moves up into the class above him, when more of his produce becomes his own. He is on the way to become an independent tiller of his own land.

Four general crops are all that are usually included in the demonstration farm—cotton and corn for money, cowpeas as renovators of worn-out soil, and a winter cover to retain the fertility, usually oats. Further diversification is a matter for the farmer's own judgment after he has reached a point where freedom from debt permits him to exercise his judgment.

And the motto that is constantly in his ears is, "More work in a day." This does not mean merely more hours in the laboring day—although he is urged to seize upon the times of favorable conditions to get as far ahead as possible—but stronger teams and better tools in order that his own labor may be multiplied to the fullest extent.

In his choice of men to carry on this work, and in the instructions that he gives them, Dr. Knapp further displays his shrewd common sense. The agents are, first of all, farmers, and they are absolutely sure of the success of their methods. Frequently they are men who have been themselves converted from old methods by the Demonstration Farm.

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Dr. Knapp tells them, "Talk better methods in farming, and do not talk anything but farming. Never put on airs. Be a plain man with an abundance of practical sense. Sometimes farmers have peculiar views about agriculture. They farm by the moon. Never try to disillusion them. Let them believe in farming by the moon or the stars, if they will faithfully try our methods. It does not pay to waste good breath on such matters."

These agents are a band of enthusiasts with a spirit very similar to that which animates the religious evangelist. The instance of the man who talked five hours to persuade the Marshall farmers to give him a chance to teach them is only one example. If an agent, driving or riding to a special demonstration farm appointment, sees a farmer plowing too shallow, he doesn't stop to inquire who the farmer is before he hitches his horse and jumps over the fence to preach the advantages of a deeper furrow—maybe to take the plow himself and run a few furrows of the right depth by going over them twice. If he can, he gets the farmer to promise to follow some simple improvements in the cultivation of the crop on those few furrows, and to compare it with the rest of the plot. If a tenant farmer is obdurate, sometimes the agent interviews the proprietor about the advisability, as a matter of self-interest, of compelling the tenant to employ more profitable methods, or the merchant who has advanced to the farmer. Indeed, this is one form of co-operation that Dr. Knapp counts as very effective—the compulsion which owners, merchants, and bankers are able and frequently willing to exert to cause farmers to work their land under his instructions.

No distinction is made by the Government between white and colored farmers, but some intensive demonstration work is being carried on in co-operation with Dr. H. B. Frissell, of Hampton Institute, and Booker T. Washington, of Tuskegee Institute, and there are some special donations for work with the negroes. Negro farmers are taking advantage of the opportunities offered in large numbers, and with great success. Probably nothing more effective toward settling the "negro problem" was ever undertaken. Dr. Washington recently wrote to Dr. Knapp, "You do not know how very grateful we are to you and all your co-workers for the fundamental and far-reaching work which you are doing for our whole country. It is the best thing in the way of civilization that has been undertaken."

Of course such essential and sound principles as Dr. Knapp is putting into use are not limited in their application to the small farmers of the South. He frequently receives requests for instruction from New York and New England, and, so far as he is able, he supplies it. The same principles, if observed, would render the hundreds of abandoned farms there profitable. The experience of Mr. W. L. Jeffries, of Clarendon, Arkansas, is an indication that the same methods will pay on big farms. In 1906 he put four acres under the system which Dr. Knapp is introducing. Last year he increased the number to four hundred acres, and this year he has made it fifteen hundred acres.

But the point of vital interest is that the Farmers' Demonstration Farm Work is checking the dangerous flow of population in the South from the country into the cities, and that in some places the stream has been turned back and the current is strongly setting the other way; and that this is being accomplished by making farming an occupation worthy of a man.

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HENRY WARD BEECHER

BY LYMAN ABBOTT

The recent presentation to Amherst College of a portrait of Henry Ward Beecher, painted by Mr. A. J. Conant, was the occasion of the following address by Dr. Abbott. It is here reprinted because The Outlook's readers have always indicated a special interest in the life, personal traits, ideals, and ways of thinking of the famous preacher who was the first editor of this journal. Amherst claims Mr. Beecher as one of her very greatest graduates—he was of the class of 1834. The portrait, together with that of Galusha A. Grow, one of the most distinguished Speakers of Congress and an Amherst Alumnus of the class of 1844, was unveiled on June 24 in College Hall.—THE EDITORS.

SHORTLY after the close of the Civil War I visited Mr. Beecher at his summer home in Peekskill. He was reading the story of Sherman's March to the Sea. "Abbott," said he, "if I had not been a preacher I should like to have been a general." I do not recall any man of eminence in my acquaintance who would have made a poorer general. One military quality and only one he possessed—the power to arouse sustained enthusiasm. But he had not a fiber of executive nerve in his body. He was essentially an idealist; that is, a man of ideas and of high ideals. He was a great orator, author, preacher, editorial writer; he might have been a great jury lawyer, or a Senator, or, with different literary training, a great poet or novel writer. But he never could have made a great executive. His church was not a mere congregation. It was an organized body. But the work of organization was done by others whom he inspired.

His interest in Sherman's achievement was a phase of his universal interest in humanity. More than any other man I have ever known, he could have said, Whatever concerns humanity concerns me. He was an amateur expert in soaps, drugs, precious stones; he knew the pilots on the East River and occasionally piloted a ferryboat across from Brooklyn to New York. He rode a horse fairly well, and was a good driver of a four-in-hand. He was a popular writer on agriculture and floriculture. His place at Peekskill had upon it almost every bush or tree that could grow in that climate. If he had an hour to spare in a manufacturing town, he generally spent it in going through some factory and had its operations explained to him. But he would not have made a successful factory-hand, or forester, or farmer, or market-gardener, or livery-stable keeper, or jeweler, or weaver, or soap-maker, any more than he would have made a successful general. His interest in things was a product of his interest in men, and all sorts and conditions of men. His love of nature was of nature vitalized, humanized, spiritualized.

With this interest in all sorts and conditions of men was coupled faith in man. The old theology was based on the doctrine that man fell in Eden and was ever after corrupted by an unescapable hereditary depravity, for in its extreme form this doctrine denied to men freedom of the will. Calvin affirmed that man lost his freedom in the fall, and was no longer able to be virtuous, though he tried. Lyman Beecher denied this tenet of Calvinism, and affirmed man's freedom; but he also affirmed man's total depravity. Man could repent, but would not; and without repentance all his good works were vain, and all his virtues only "natural virtues," which might commend him to man, but were as nothing in the sight of God. This doctrine of theological pessimism Mr. Beecher vigorously repudiated. He believed with Channing in the inherent goodness of man. He believed with Bushnell that depravity was not natural but contra-natural. Of the doctrine of total depravity, he said:

"This word is an interloper. It is not to be found in the Scriptures. We do not believe in it, nor in the thing which it obviously signifies; it is an unscrupulous, monstrous, and unredeemable lie."

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He believed that sins are concrete violations of the law of God, and no man ever preached in more vigorous condemnation of sins. He believed that sin was a condition of the heart, out of which sins came forth, and no man ever preached more searchingly concerning the evil passions, of which concrete sins are but the symptoms. But he believed that the cure both of sins and of sin is in the appeal to the better nature which is in every man, as the cure of disease is in strengthening the healthy nature which is the normal condition of humanity. Asked in a time of revival by a young man "to preach to me the terror of the law—anything to arouse me from this fearful lethargy," he took for his theme "The Love of God" as the only remedy for sin, saying, "If this Love of God will not move you, the Fear of God will not."

Thus Mr. Beecher's faith in principles and faith in humanity were one and the same. To him faith in principles meant faith that, perfectly interpreted and presented, they will evoke a response in humanity. His interest in principles was therefore always a human interest. To him truth was an instrument, never an end, always a means to an end. A careful study of his sermons will show that he was pre-eminently a theological preacher; but the theology he preached was applied, not abstract. For systems he cared not a jot; all his care was for men. He was a pragmatist before pragmatism, measured all doctrines by asking, "How do they work?" and believed that no difference in philosophy was of any importance unless it made a difference in life. He cared for doctrines as he cared for things, not in themselves, but in their human relations; cared for them as they illustrated human nature and influenced men. This practical faith in principles as a practical instrument for molding men defined and determined his character as a preacher. Mr. Dwight L. Moody once urged him to leave the pulpit and go with him upon an evangelistic tour. "I should like to have done it," said Mr. Beecher, speaking to me afterward of the incident; "but we could not well work together. Mr. Moody believes that the world is lost, and he is seeking to save as many souls from the wreck as he can; I believe that the world is to be saved, and I am working to bring about the kingdom of God on this earth." This belief made all Mr. Beecher's preaching practical.

And it was this that made him a reformer. He was not a preacher and a reformer; he was a reformer because he was a preacher. He was an anti-slavery man, not on economic or political grounds, but on human grounds. He believed in the infinite capacity for development of universal humanity. He supported whatever he thought would promote that development. He attacked whatever opposed or hindered that development. All Constitutional, political, and Scriptural arguments for slavery counted with him as nothing against the argument that slavery forbade to the slave his divine right to grow into manhood. All the specious apologies for slavery, which deceive no one now, but deceived many then, all the specious arguments for non-interference with it, weighed not a scruple in the balance against the human argument that slavery denied to a child of God his right to himself, and to become all that, if free and untrammeled, he might become.

And yet Mr. Beecher was not a doctrinaire. He believed in results and worked for results. In plans which promised no results he had no interest. He believed in progress, but he also believed that the progress required one step at a time, and he always urged the next step. He has often been called an abolitionist, but if by abolitionist is meant one who demanded the immediate and unconditional abolition of slavery, he was not one. He belonged, by conviction and by his methods, to the party of Lincoln, Chase, and Seward, not with the party of Garrison and Phillips. The abolitionists declared that the Constitution was a "covenant with death and an agreement with hell;" the anti-slavery reformers honored the Constitution and proposed to abide by it. The abolitionists demanded "no union with slaveholders;" the anti-slavery men proposed to remain in the Union and to maintain it. The abolitionists denounced all slaveholders as men-stealers;

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the anti-slavery men frankly recognized that the whole Nation was responsible for the existence of slavery, and refused to cast a stone against their Southern brethren. The abolitionists demanded immediate and unconditional emancipation; the anti-slavery men proposed to forbid the extension of slavery, and trust to time, moral development, economic forces, and perhaps compensation to the slaveholders, to overthrow slavery. Mr. Beecher was not an abolitionist. He was an anti-slavery man. This practicality of Mr. Beecher's mind was strikingly illustrated by his attitude on the reconstruction measures. Theoretically he maintained that suffrage is a natural right. Theoretically he would have had it given to women, to the recent insurgents immediately, to the just emancipated negro. But he believed in one step at a time. He foresaw that the welfare of the negro depended upon his maintaining friendly relations with the whites in the South, with whom he was to live, and to secure this general result he urged negro suffrage based on a property and educational qualification. If Mr. Beecher's counsel had been followed, the Nation would have escaped a long and bitter experience of both race and sectional antagonism, the fruit of reformers who made more haste and less speed.

It will not be expected, in the brief period allotted to this exercise, that I should undertake either a review of Mr. Beecher's long and varied life or a comprehensive estimate of his extraordinarily varied talents. I have sought only to furnish a partial interpretation of the man as I knew him, based on one of his most distinguishing characteristics, his human sympathies. And this I have done because I have wished to interpret to you young men of Amherst College the essential characteristics of leadership in a democratic age and a democratic community. Democracy does not need bosses to drive it; it does need leaders to guide it. You may none of you possess the varied gifts of Mr. Beecher, but you can cultivate in yourselves those essential characteristics. The epoch upon which you are entering in the beginning of the twentieth century needs wise leadership, as did the middle of the nineteenth century, when Mr. Beecher became one of the Nation's great leaders. To college men the country has a right to look for leadership in the complicated and perplexing issues which it has to solve. They are quite as perplexing and quite as vital as the anti-slavery issue just coming into prominence when Mr. Beecher, then a young man of thirty-four, came East to make the pulpit of Plymouth Church a National platform. For leadership the fundamental moral qualities which he possessed you must also possess: sympathy with men; faith in men; a clear vision to perceive the divine laws of life, and a helpful faith in relying upon them; a living belief in their practicability, and a sound judgment in applying them to the problems of your own time; the courage of your convictions—a courage born of your faith that God is behind his laws, making them effective, and that one with God is a majority—a firm resolve to march with him in the direction in which he leads, and a persistent patience willing to take one step at a time, so that it is a step in the right direction, and to wait with assurance of hope for ultimate results of righteousness, while eagerly and bravely pressing forward, step by step, toward that kingdom of God which is righteousness, peace, and universal welfare, based on holiness of spirit.

THE SURE PATH

BY PRISCILLA LEONARD

Through all religions leads the upward road
Humble and hard, trod only by the good;
It climbs to God by faith and faithfulness,
And all its daily walk is brotherhood.

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WOOD MAGIC

BY ZEPHINE HUMPHREY

IF we had to choose—which Heaven forfend! — among the beautiful things of earth, my choice would always fall on the woods. Their summons is more imperative to my spirit, and their high ministry more inevitable, than any other force. Right certain am I, too, that I am blessed with the immediate neighborhood of the most beautiful woods in the world.

When they call me I have to go, no matter what other plans I had harbored, no matter even, I fear, what duties seem to lie at my hand. The claim is transcendent, and great restlessness takes possession of me unless I answer it.

Out by the side gate and up the road, through a pair of bars to the left, and across a climbing pasture. Then under more bars, and up a hill grown thick with shrubby cinquefoil. A little brook salutes the path here, from the depths of a murmuring gorge. I pause to salute it briefly in turn, mindful of many past sessions of joy, when the open-air mood was upon me, and I climbed no farther than this. But the call of the woods permits no delay, and I hasten on up the hill.

Arrived at a certain turn in the path, I pause again, and look back to see how the valley has widened at my feet, unrolling its fair, shining, cloud-swept meadows, and how the mountains across the way have grown in massiveness. Then I cross the brook on a tumbledown bridge of rough gray planks, and come to a stop at an ultimate pair of bars between two sentinel spruces.

These bars are fastened. I like to think that there is a reason for the precaution which concerns not altogether the intrusions of wandering cattle, but also has an aim to prevent the too hasty approach of human feet to the sacred forest. Beguilingly as the woods are calling—"Come! Come!"—I am glad to be brought to an utter pause, to stand with my arms on the topmost bar, musing a few minutes. Then I bow my head and bend my knees with a due humility, and creep under the barrier. Slowly I cross a small open space, vibrant with sunshine and little motions of bird and shadow, the Gothic arch of the forest entrance rising higher above my head as I approach more near; devoutly, holding my breath a little, I enter the mossy, branching way, and the wood receives me.

Generally I sit down at once on a fallen log. The dim place, green and flickering, awes me, and I suffer soft shock of change and readjustment. For some moments, while my open-air thoughts are hurrying in from their wide wanderings, I am all plastic, without form, without identity, bewildered in the sudden spell of secrecy and silence. Then it is that the forest lays hold upon me, shaping me out of my opportune chaos to its own great ends. I am its creature in very truth. When I rise at last and take my way, once more self-conscious and aware, deep in among the shadows I am subdued, discreet, infinitely possessed.

What richness in the life of a forest! Not a flaunting, lavish display which hastens to bestow itself, but a better guerdon of hid treasure which must be desired and sought. Nor always found, of a surety, either, this shy, elusive reward of the woods; one may seek and seek in vain. It is in a mood of infinite patience that the seeker must tread the green, silent ways, content to forego, content to find that which had not been promised at all. For the wood delights in surprises. With all its gravity and reserve, it has a certain whimsical turn which has made it the recognized fit abode of fairies the world over. I do not know how many times I wandered about a partridge's nest one day in early June without seeing it at all; how many times I stood and gazed directly at it, even. It shaped itself out of the dead leaves before me with a suddenness at last as if it were at that very moment emerging into being, but I knew from the fixed gaze of the brown bird, crouch-

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ing low and spreading herself, that she had watched me long. She had done her best, poor troubled mother, to keep her establishment in the safe obliteration of the forest's unity. What tricksy turn of circumstance had betrayed her to me? I counted the trees in a line from the fence before I turned away, that I might know how to find her again; but I think that was a mistake. One should accept the wood's favors as they come, setting up no claim for repetition, never assuming, in our ponderous, logical, human way, that, because a secret has once been whispered, it is therefore out and cannot revert and become a secret again. No, once a secret, always a secret, in the dealing of the woods. One must be thankful if he is vouchsafed a glimpse of revelation, and then must show his worthiness straightway by forgetting. The eggs never hatched in that partridge's nest. I do not see how my respectful regard, as I stood on a log from time to time, at a careful distance, and watched, could have affected the brooding process; but I have always had a vague misgiving of guilty connection somewhere. The only partridge's nest which I ever watched, and its eggs came to nothing! It seems to me now, remembering back, that it was a month before the persistent bird abandoned her forlorn hope. Day after day, week after week, she sat there, patient, determined, long after her instinct must have told her that time was more than up. There is a seeming inevitableness about the processes of nature, which lends a certain appalling element to any sort of failure. Those eggs not hatch? The sun not rise? So coherent is the universe in inexorable law that it seems as if the furthest star must feel faint shock of loss when a bird's spring brood miscarries. I know I came down to the valley sobered when at last I found the nest deserted; and not all the caroling of the robin on the fence-post could lift the sense of tragedy from the closing day.

All sorts of flowers wait—and ignore—discovery in the woods. I know their seasons pretty well, and permit myself to attend upon them, with no insistence, but with an open, docile readiness to enjoy them if they are graciously disposed to be enjoyed. The bloodroot leads the spring-beauty; the anemone and the dog-tooth violet follow along, and the lordly jack-in-the-pulpit. Meantime the ferns unroll their fronds and fill the shadows everywhere with their delicate mist of green, fit setting for the showy orchid which arrives in June. Showy? What adjective is that for the finest flower-spirit of the woods? So slender, low, and delicate that one must wander patiently all up and down the forest ways before one finds it out, so unobtrusive in its breath of subtlest, rarest perfume that one leans close and is not sure it has a scent at all, so subtle in its color, too, that in one light its purity shows streaked with pink, in another light with violet—this gentle dream-thing showy? I think probably the wind does not call it that, nor the hermit-thrush.

The hermit-thrush! Bird-spirit is he of the woods, as the orchid is the flower-spirit; the very holy, high reserve of the shadows and the swaying boughs made manifest in sound. (Such a world of contradictions it is that reserve is seen to deny itself in order to declare itself.) It is by no means always vouchsafed the wanderer and the listener, even in hum blest frame of mind, to hear this gentle singer. There has never failed to be one living in the woods which I frequent; a pair of them. I suppose, but the bird is so lonely that I never think of it as having a mate, it seems to me always quite literally a hermit. One of the first things which I do on returning to the country in the spring is to climb and listen for it. But, as I said, neither then nor later am I sure of hearing it. I have waited on it whole afternoons and have not heard a note. It lurks and withdraws, it obeys its mood, brooding its music in that long silence out of which best things come. I never see it; I do not try. When I find it singing, its music strikes some sixth sense first, stealing upon me from out the depths of the inner wood more like a touch than a sound. I hear nothing, and yet I stand potently arrested. Gradually then I take my way towards the spot from which the strange summons has come, and, out of the vibrating silence at last, the notes fall on my ear. Such ringing

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notes, so clear, so sweet, with meditated restraint of modulation and harmony, with unhurried sureness! Ah, fine soul of twilight and dim ways, thou knowest the life of the forest well, thou art its minister.

If one would find the woods most secretly, mysteriously at home, one should go to them in the rain. I remember how startled I was when I first made this discovery. It was one of the really great experiences in my country life.

The day was the third of a series of steadily rainy days. I had sat patiently in the house, reading and writing and watching the skies, waiting for the wind to change. But at last I could stand it no longer. On my last trip to the woods, nearly a week ago, I had found some orchid buds and had located them carefully; they must surely be open now, I could not lose their beauty. So I arrayed myself in old clothes, put on my rubbers, and started. No umbrella—perish the thought! An umbrella in the woods!

The rain paused for a moment's rest as I climbed the hill, and a pale gleam of sunlight, falling behind low-hanging clouds, touched the distant mountain range into an unearthly beauty. I climbed slowly, letting the wind blow damply fresh in my thirsty face. How good it was to be out again! The trees and the bushes around me rejoiced in a wonderful vivid green. No tragedy had there been for them in the long cold rain. The brook ran shining beside the path, the song-sparrow uttered his happy notes. Only the hills had withdrawn themselves, heaving their shoulders into gray mist, impenetrable, motionless.

I drew near the wood entrance almost unaware, I was so occupied in observing the plants and the tiny, shy creatures beside the path. But suddenly such a breath touched my face, such a cool fragrance—I looked up, and there I stood by the bars, with the gloomy green wall of the forest looming above my head.

I can hardly say what it was that I saw when I stood within the wood's threshold. Indeed, I cannot say at all, for it was one of those experiences

> "such as dodge
> Conception to the very bourn of heaven,
> Then leave the naked brain."

But I knew at once that I stood in the presence of something I had not known before, or at least had never known so near, and all thought dropped from me as I waited breathless.

They were solemnly beautiful, those woods, instinct with an awful meaning; very dark and wet, yet flooded too with a strange intense light from their own green leaves, a sort of vivid gloom. They were utterly silent; hardly a stir of bird or squirrel was heard among the tall trunks of the darkly shining trees. Only, far in among the shadows, the weird, whirling song of the veery. The brook came sliding down past my feet, uttering things of the gravest import which I could only just not understand. I had never had such a tingling sense of being on the verge of apprehending the world's mystery. I stood aghast, expectant.

Nothing more happened than that, of course. Nothing more could happen unless one were dead. I wandered about slowly by and by, gathering my orchids, pausing to listen and hold my breath, dazed, bewildered. The woods were mute. Yet was it the most eloquent muteness, closing the lips just over a song, only just achieving silence.

It began to rain again after a while, with a musical sound on the high upper leaves. "Go home, child," the tolerant wood said to me. "Do you not understand? This is not your hour."

And, indeed, I think that was just the truth. I had transcended my mortal claim. In the storm, human beings should house themselves and leave the world to its mysteries, nor seek to pry and discover. Perhaps all the gods of the outer world were gathered in the woods that rainy day, and I—oh, presumptuous! oh, profane!

Yet would I not part with that which I almost saw and almost heard for all the lore of the ages.

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SUMMER VESPER SERMONS

BY LYMAN ABBOTT

THE OUTCAST

Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?—Matt. xxiii. 33.

IN the valley of Gehenna, just outside the city of Jerusalem, a fire was kept always burning. Upon this fire the offal of the city was continually heaped to be destroyed. The fire of Gehenna was not a torturing fire, but a destroying and a purifying fire. This was the hell fire to which Jesus Christ here and elsewhere alludes. Addressing the Pharisees, he cries out to them with pitying indignation: "Alas for you, Scribes and Pharisees, play-actors,[1] who assume piety that you may be seen of men! How can you escape being cast out as the offal of the universe to be destroyed?"

What sort of men were these for whom this preacher of hope was so hopeless? Christ in one of his parables has drawn a typical portrait of the Pharisee: "The Pharisee stood and prayed thus with himself, 'God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess.'" This man compared fairly well with the conventional standard of our times. In morals his conduct conformed to the social demands of his time. He was scrupulous in the performance of his church duties. And he gave to benevolent causes to the full measure of all that was expected of him. Nevertheless, Christ had for him little hope; less than for the publican at his side.

In popular judgment men are made outcasts by sins of the body—sins of drunkenness and sensuality. In Christ's judgment men are made outcasts by sins of the spirit—pride, hypocrisy, greed, self-conceit. The men for whom he despaired were the members of the orthodox Church in good and regular standing, who were satisfied with themselves. "Seest thou a man wise in his own conceit? There is more hope of a fool than of him."

The religion of Jesus Christ is growth. Nothing is so fatal to growth as self-conceit. The kingdom of God is like a seed growing secretly. There is more hope for an imperfect seed which has life in it and aspires to be a flower than for a perfect seed which is satisfied with its own perfection and possesses no forth-putting life. Aspiration is better than attainment, because attainment without aspiration never can become a greater attainment, but perpetual aspiration is perpetual attaining. Not the one who knows the most is the greatest scholar, but the one who most eagerly desires to know. Not the man most perfect is the saint, but the man who most hungers and thirsts after perfection. He who thinks that he is perfectly sanctified is only perfectly self-conceited. He is satisfied, not because his achievements are so high, but because his ideals are so low.

The holiness of the Pharisee is a superficial holiness, and superficial holiness is not real holiness. Holiness is healthfulness, and the holiness that is put on upon Sundays, as a play-actor puts on his character for the evening performance, is not healthfulness; it is a mortal disease. There is less hope for the man who devours widows' houses and for a pretense makes long prayers than for the prayerless devourer of widows' houses. For there is some chance that reverence for a righteous God may be awakened in the latter and may awake him to righteousness. But the former thinks to satisfy his unrighteous God by praying to him. Nothing but a healthy public scorn, the kind which makes Christ's invectives like a thunderbolt from the heavens, terrifying yet purifying, can ever awaken from his strange delusion the man who robs the community with one hand and thinks to

[1] This is the literal meaning of the word rendered "hypocrites."

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balance the account by paying tithes of all he possesses with the other. The priest and the Levite who are hurrying to church and so have no time to look after their plundered fellowman are not so religious as the heretical Samaritan who does not go to church but does go to the succor of humanity. The religion of the Middle Ages was piety without humanity; it built cathedrals and burned heretics. The religion of the twentieth century is humanity without piety; it maintains great charities, but is not remarkable for its church-going. The latter is the more Christly religion of the two. But better than either, and more nearly Christlike than either, is that religion which serves the Father by serving his children, which goes up into the Mount of Transfiguration by prayer, and comes down into the valley to cure the sick and the suffering.

GEORGE BANCROFT[1]

BY H. ADDINGTON BRUCE

GEORGE BANCROFT was no closet historian, no austere recluse withdrawing from the world the better to contemplate the events of the past. On the contrary, he was distinctly in and of the world, a man fully as much interested in what was happening as in what had happened. He derived the keenest enjoyment from contact with his fellows. He was almost as much politician and statesman as historian. In fact, as Robert C. Winthrop told him on his ninetieth birthday, he not merely wrote the history of his country; he made himself part of the history of his country.

There is, accordingly, abundant room for the work which Mr. M. A. DeWolfe Howe has recently published under the title of "The Life and Letters of George Bancroft." As a collection of letters this work is most valuable, and little fault is to be found with it; but as a biography it is distinctly open to improvement. It is to be regretted that Mr. Howe has not seen fit to set clearly before the reader a definite portrait of Bancroft as moving among and influenced by his environment. Except in the closing pages, where he sums up in a really powerful chapter his estimate of Bancroft's work as historian and diplomat, he tells the story of Bancroft's career mainly through Bancroft's own correspondence. This is an excellent thing from the standpoint of the student of history, since the letters throw instructive side-lights on many historical episodes and personages, and Mr. Howe has shown commendable judgment in selection. Still, in a publication intended less for reference purposes than for general reading, it is unwise to reduce explanatory and connective comment to the minimum frequently found here. Letters, be they ever so interesting, will pall when they follow one another on the printed page in too rapid succession; and by Mr. Howe's method considerable patience is requisite to piece together a coherent record of Bancroft's achievements.

The effort, however, is well worth while. For, as was suggested, Bancroft was a many-sided man, of divers and diverse activities, and attaining distinction in most of them. In early life, it must be granted, he was something of a failure; but that was only so long as he was drifting aimlessly and helplessly in quest of the career that would best afford expression to his peculiar gifts. And it must not be forgotten that for many years circumstances conspired to retard his progress. Oddly enough, not the least influential factor in this respect was the education he received. Although the son of a struggling New England clergyman with a large family to bring up, Bancroft contrived to prepare for Harvard, which he entered at what would now be deemed the impossible age of thirteen. From the first—assiduous,

[1] The Life and Letters of George Bancroft. By M. A. DeWolfe Howe. Two volumes. Charles Scribner's Sons, New York. $4, net, per set.

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enthusiastic, and energetic—he attracted the attention of members of the faculty, particularly President Kirkland and Edward Everett, Professor of Greek Literature. It was determined that he should be given something that was then most rare among American students—an opportunity to do post-graduate work at one of the famous German universities; and, thanks to the generosity of President Kirkland, Bancroft was established at the University of Göttingen before his eighteenth birthday.

He had been sent there for the two-fold purpose of preparing for the ministry and equipping himself to teach theology. A letter of introduction informed his new instructors that it was desired he should "attend especially to philology, the ancient languages, and Oriental literature, that he may thus be qualified to pursue theological studies to the greatest benefit, to give instruction as any opening may occur and invite, and become an accomplished philologian and biblical critic, able to expound and defend the Revelation of God." In accordance with this programme Bancroft settled down to a weary routine of work, developing into what a modern undergraduate would describe as a first-class "grind." His day began at five o'clock with the study of Hebrew and ended at nigh upon midnight with preparation for the lectures of the following morning. As at Harvard, he won the plaudits of the faculty; and in September, 1820, he was duly created a Doctor of Philosophy.

He was then less than twenty years old, or younger than the age at which most students of to-day receive their Bachelor's degree. Fortunately, he did not at once return to America to plunge into the work of preaching and teaching. Instead, he remained another two years abroad, traveling leisurely—and economically—from country to country, and enlarging his knowledge in a way that would have been quite impossible to a mere book-student. On his travels, too, he made some noteworthy acquaintances, including Lafayette and Washington Irving, both of whom went out of their way to show him attentions. He was already characterized by intense Americanism, by a sublime confidence in the institutions of his native land, which, as he once wrote, "abounds in great men and great deeds." Consequently, it was with much pride that he penned the following description of Lafayette's parlor as he found it when he visited that "purest of politicians," May 30, 1821:

"I went to his house to-day, and was shown into his parlor. Four engravings hang on its walls. The Rights of Man and of the citizen, as decreed by the Assemblée Constituante and accepted by King Louis XVI, surrounded by appropriate devices, are hung on one side of the door. A similar copy of the Constitution of the United States is on the other side; at the top of it is the likeness of Washington. The third engraving is that of the French frigate which, when beaten by the English, chose rather to go down than surrender. . . . The last engraving is one taken from the statue lately made of Washington by Canova. This hangs in the most conspicuous part of the room, and attracts the eye at once on entering. These are worthy ornaments for the chamber of a distinguished partisan of liberty. It has seldom had in Europe so pure and upright a champion as General Lafayette."

But, stanch American though he was, the four years in Europe inevitably had an influence on his manners and his point of view. Thence resulted an added difficulty when he returned to the United States. Besides discovering that he was too learned for the country—or, at all events, that there was no market for the precise kind of learning which he had mastered abroad—the foreign influence was so perceptible in his modes of thought and expression as to render him *persona non grata* in a community which, as Mr. Howe tactfully expresses it, was highly critical and possessed "standards of its own firmly fixed and little modified through contacts from without." Moreover, the fact that Bancroft was a Democrat counted strongly against him in Federal Boston and Cambridge. So that it was not long before the first home-coming flush of enthusiasm died out, and we find him writing to his friend, Samuel

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A. Eliot, with rather more than a touch of bitterness:

"Now that I am home my first labor must be to make myself acquainted with the state of feeling about me. I have grown quite estranged from my own country and countrymen: it has been my lot to spend four years in the land of strangers; my ways of thinking are, I firmly trust, worthy of New England; but my manner of expressing them may have a foreign character; and it is an affair of no small importance to be able to speak our opinions in an impressive and acceptable manner. Having heard for so long a time the accents of foreign tongues, I forget in some measure that Chatham's language is mine too; and many an unfortunate French or German phrase or sweet Italian is interceding for utterance, when I should in decency talk nothing but plain English. These little difficulties will pass soon, and before winter I expect to find all the superfluous excitability, which I gathered in Southern countries, chilled to a calmness fit for our colder latitudes."

To a sensitive youth, hungering for friendship and keenly alive to the delights of social intercourse, the frigidity of his New England reception was most distressing. Not that the explanation of it is to be found entirely in the conservatism of Boston and Cambridge. Bancroft, as his biographer regretfully admits, was in some respects really difficult, had rough corners, and needed the mellowing influence of age. Still, he assuredly was a young man of great talents, and of an extremely earnest outlook on life, as evinced by the eagerness with which he accepted a minor position that Harvard offered him, and settled down to complete his preparation for the ministry.

Mr. Howe, for whose thorough sifting of the voluminous material at his command there can be nothing but praise, has examined critically the manuscript sermons which constitute almost the sole record of Bancroft's efforts at pulpit oratory. They were delivered in different churches during the first few months after his return from Europe, and Mr. Howe candidly declares that "they seem to need all the aid which their writer's personality could have brought to them. They are marked less by a distinctively religious sentiment—though that is by no means always lacking—than by a strong ethical and philosophical bent. The unobscure truths which the preacher set forth in somewhat laboriously rounded periods smacked rather of the academic essay than of a message burning to be delivered." Certainly it was only a short time before Bancroft himself made up his mind that he was not, and could never hope to be, a successful preacher.

With this decision he reached another—that he should become, not a college professor, but a schoolmaster. His year of teaching at Harvard had been most painful to him. "For myself," he wrote to Eliot, "I have found college a sickening and wearisome place. Not one spring of comfort have I had to draw from. My state has been nothing but trouble, trouble, trouble, and I am heartily glad that the end of the year is coming so soon." On this point further light is thrown by a letter in which Colonel Thomas Wentworth Higginson's father passed stern judgment on Bancroft: "His manners, style of writing, theology, etc., bad, and as a tutor only the laughing butt of all the college. Such an one was easily marked as unfit for a school." Yet it was school-teaching that Bancroft now essayed, and in which he persisted for nearly a decade, associated with Joseph Green Cogswell in the ownership and management of a preparatory school at Northampton. Ultimately, realizing that he had once more made a mistake, he sold his share in the enterprise to handsome advantage, and turned to the systematic cultivation of the two interests—literature and politics—which were to hold him willing captive for the rest of his long life.

As early as 1823, or when he was in his twenty-third year, he had published a volume of verse; and in the same year he began to write articles for various periodicals, particularly the North American Review and Walsh's American Quarterly Review. Also, he undertook the translation of several German text-books. All of this, of course, was excellent literary training, but it was quite subsidiary to Bancroft's labors as a pedagogue. So soon, however, as he

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had stepped down from the schoolmaster's chair he gave himself definitely to planning some piece of original work in a field in which he by that time felt confident of his qualifications. Thence grew the resolution to write a monumental history of the United States—a history based on original and far-reaching research, yet one that should at the same time be an "epic of democracy."

"The records of Bancroft's career," Mr. Howe explains, in touching on this important stage in his hero's life, "reveal no such moment as that in which Prescott, after casting about for a great undertaking, wrote in his diary, 'I subscribe to the "History of Ferdinand and Isabella."' . . . There are no direct memorials of the process of mind which brought him to beginning the work of his lifetime." Perhaps the clue is to be found in Bancroft's extreme Americanism, of which mention has been made, and in his rapidly growing interest in politics. He would study the past history of his country that he might know the present better; and he would make public the fruits of his studies that others might share them with him. Whatever the explanation, he began the collection of materials, and after three years of the hardest kind of labor gave to the world the first volume of the work on which his fame chiefly rests—his "History of the United States from the Discovery of the American Continent."

To-day it is the fashion among writers and teachers of history to belittle Bancroft's *magnum opus*—to smile at its floridity, to lament its bias, and to condemn unsparingly its author's cheerful disregard for the ethics of quotation-marks. And it is unquestionably true that in many ways the writing of history has progressed since Bancroft first took pen in hand. But it should always be remembered to Bancroft's honor that to a large extent it was he who blazed the paths—especially by way of insisting on the importance of original research—along which his successors have traveled. And it must no less be placed to his credit that, scholar and investigator though he was, he did not divorce history from literature. Appreciating keenly a fact which many modern writers of history seem to overlook—that there is absolutely nothing to be gained by writing their books in so ponderous or lifeless a vein that nobody will read them—Bancroft sedulously cultivated a style, and strove to make his "History" as readable as possible. So well did he succeed that by 1844 his first three volumes—published respectively in 1834, 1837, and 1840—had gone into ten editions; and long before that time their author was recognized as one of America's famous men of letters.

He was also recognized as an ardent and forceful politician, a stalwart leader of the Jacksonian Democracy of Massachusetts. By a curious coincidence, his first serious political adventure occurred the year that witnessed the publication of the opening volume of the "History," when he was defeated as a candidate to represent Northampton in the General Court. "Mr. George Bancroft," the Boston Courier said on that occasion, "was a candidate for representative to the General Court from Northampton, and received 167 votes. The lowest number of votes given to a Whig candidate was 312. We rejoice that Mr. Bancroft was defeated, though we are sorry that he is obliged to suffer the mortification that follows it. We hope that he has learned a useful and salutary lesson, and that he will return from the wilderness of politics, into which he plunged so inconsiderately, to the more attractive garden of literature, a field which he can cultivate, enrich, and adorn, imparting pleasure to his country and reaping honor to himself."

But neither defeat nor abuse—of which he received plenty—could keep Bancroft out of the political arena once the fever of politics had entered his veins. He had at last found, and he knew it, the activities best suited to him. Alternating between the library and the rostrum, he made such an impression on the leaders of his party that in 1837 President Van Buren appointed him Collector of the Port at Boston. This office he held until after the Whig victories of 1840, when he returned to the uninterrupted writing of his "History," which, as Dr. Jameson has satirically remarked, "continued to vote for Jackson." In

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the bitter campaign of 1844—the Oregon-Texas campaign—Bancroft emerged from his seclusion to compete as the Democrats' gubernatorial candidate in Massachusetts. Once more he was badly beaten, but he had rendered such service to his party that the triumphant Polk felt he must be shown signal recognition. Judicious questioning brought from Bancroft an exceedingly frank letter.

"A post in the Cabinet," he wrote to President-elect Polk, "has not seemed to me at this time the position most favorable to my efficiency. Many years' close attention and continual investigation on my part have made the public wish somewhat general that I should as speedily as possible conclude the 'History' which I have undertaken of the United States; and the foreign service of the country in England, in France, or in Germany is the only position which would favor that end."

To England he went, but not until after an intervening period as Secretary of the Navy. His tenure of that office lasted from March, 1845, to September, 1846, and thus included in part the stirring events of the Oregon settlement and the Mexican War, on both of which the correspondence as printed by Mr. Howe has considerable to say. But Bancroft's most noteworthy personal contribution to the history of the period was his creation of the Naval Academy at Annapolis. To be sure, the idea was not original with him, for the need of a school for naval officers had long been recognized; but his was the distinction to work out a scheme whereby this need might be met.

"Bancroft Hall" commemorates this phase of America's debt to George Bancroft. The Academy was formally opened one week after his forty-fifth birthday, October 3, 1845. A little earlier, June 27, he had been brought prominently before the public through his selection as official eulogist of Andrew Jackson, delivering an oration which Mr. Howe with reason describes as "one of the most characteristic and effective specimens of Bancroft's 'occasional' utterances. In a day of florid oratory, it had all the floridity natural to Bancroft's style; and beneath the ornamental surface there was the substance of genuine sympathy with democratic principles and their most eminent exemplar." So, too, it seemed to those who heard Bancroft—no longer a despised, struggling New England schoolmaster, but a figure of National importance.

He was still more such a figure upon his appointment as American envoy to the Court of St. James, where it was his fortune to serve during the years 1846–9, the period of the downfall of Louis Philippe and of democratic agitation in most of the countries of Europe. His letters from England reflect the enthusiasm with which he watched the trend of events. But they are no less interesting for their frank comment on the celebrated literary and political personages with whom Bancroft came into contact. Naturally, he gravitated towards the historians of the day, and in particular took a liking to Macaulay.

"Our brother historians," he wrote to Prescott, in one of the most delightful letters of the collection, "I see very often. Lord Mahon, younger by four or five years than either of us, has a young and beautiful and really charming wife, who wins all hearts. Hallam has a countenance so full of benevolence that he wins very rapidly on those that see him. The candor that pervades his nature and lights up his features makes you less regard a hesitancy of utterance. His good judgment shows itself as much in conversation as in his books. . . . But Macaulay is the most extraordinary man of them all. He rises in my esteem (a cold word for what I mean) every time I see him; for his foibles show themselves at once, his greatness by degrees. He has the most nearly universal knowledge of any man I ever met, and his memory is as much disciplined to accuracy as the extent of his reading is boundless. I have met him in all sorts of companies, and everywhere he is the oracle of all present. . . . I think him, what is so rare, greater than his books."

From English statesmen, historians, and social leaders, from the gathering of material for his "History," Bancroft was recalled to America by the turn of the political tide which, in 1848, swept the Democrats out of power. It was now

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that he removed his home to New York, where he spent the next eighteen years in almost unbroken devotion to his literary labors. Before going to England he had produced three volumes of the "History;" in the eighteen years of New York residence he placed six more to his credit, besides a volume of "Literary and Historical Miscellanies," and his official eulogy of Lincoln. Strange indeed it must have seemed to him who, many years ago, had lauded the great Democrat, Jackson, to be summoned to perform a similar service to the memory of the great Republican. Stranger still to be invited to write the first Message delivered to Congress by Lincoln's successor, Johnson. Yet this, according to Professor Dunning, must also be credited to Bancroft; and, again according to Professor Dunning, it was by way of reward for this service that Johnson, in May, 1867, appointed Bancroft to the German mission.

Whatever the reason for the appointment, it gave Bancroft the most congenial post he ever held and the post in which he most distinguished himself. He was now rapidly nearing the allotted age of threescore years and ten. Almost fifty years before he had left Germany—then the Germany of Goethe, Hegel, and Schleiermacher, all of whom he knew—a youth with the door of efficient life just opening before him. He was returning full of honors, a man of long and rich experience, to be a spectator of the most momentous episodes in the history of Germany—the unification of the Empire and the nationality-strengthening war with France. The Germany of Bismarck and Moltke was, in truth, very different from the land he had known as a boy; yet in it he felt thoroughly at home, and it in turn took him to its breast. Such, in effect, became the closeness of the relations between the American Minister and the German Government that the French bitterly complained that the United States officially rejoiced at German victories—the rumor spreading that President Grant, who retained Bancroft at Berlin, sent congratulations to the King of Prussia whenever the French were defeated in battle.

This false impression, of course, died out in time, leaving no unpleasant consequences; and while it lasted it really did not affect the relations between the two countries. On the other hand, there can be no doubt that Bancroft did indeed cement a friendly feeling between Germany and the United States—an immediate result of which was the negotiation of the important naturalization treaty by which the rights of German-Americans were recognized in their whilom fatherland.

His correspondence reveals also manifold social as well as political triumphs. It teems with allusions to the great names of the period. Among the statesmen, Bancroft won the lasting friendship of Bismarck and Moltke; and he counted many true friends among the philosophers, scientists, and litterateurs. The letters touching on Bismarck's characteristics are, from the historical view-point, among the most valuable. Here and there are flashes throwing unexpected light on the man of blood and iron. "I never saw Bismarck so much at his ease," writes Bancroft to President Grant, "and so full of mirth and frolic." And, a few days afterwards, in a letter to Mrs. J. C. Bancroft Davis, describing an interview on horseback:

"His greeting was so cordial, I walked my horse by his side, and so we went on for nearly two hours. . . . He talked to me a good deal of politics, of Austria's relation to France previous to the battle of Sadowa, of the Queen, etc. His eye is quick to see everything in nature; and I speaking of nightingales, he came upon his garden, where there was a nightingale's nest. A *Neun Tödter*—that is, a butcher bird that kills nine before it eats one—had destroyed the fledgeling. He and another went out to do justice on the murderer. He described how hard it was to find the nest of the criminal, till the other birds, seeing the police at hand, flew round and round the spot, and so guided the officers of justice. Then, asking of me the time, he said he would try to trot [he was recovering from an illness], but did not know if he was strong enough to do it, for he must not be late for dinner, lest his wife should scold."

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Eight years Bancroft remained in Berlin in important public service. Then, retiring for all time from the cares and activities of public life, he returned to America, to pass the rest of his days amid his friends and his books. He had grown too old to complete the "History" as originally planned, but he added another volume, carrying the story of the Nation to the treaty that closed the War for Independence. After this, in view of the approaching centennial celebration of the National existence, he prepared a new edition, the "Centenary Edition," of his masterpiece; and, at a still later day, brought out, in two volumes, a "History of the Formation of the Constitution of the United States of America." This was published in 1882, when Bancroft was in his eighty-third year. As Mr. Howe justly says, "In whatever aspect it may be viewed, it is an extraordinary production for a man whose years were seventy-six when it began and eighty-two when it ended." Eight more years of life were left—eight years of an easeful, gentle, delightful old age. Then, passing peacefully away, January 17, 1891, Bancroft was laid at rest in the city of his birth—the Massachusetts city of Worcester. He had died in Washington, and from Washington to Worcester the funeral train passed within sight of the emblems of National grief, draped in accordance with an executive order of President Harrison's.

Thus closed a career on which I have dwelt in some detail because, notable though it was, it is all too little known to the present generation. It would be notable were it only for the fact of Bancroft's wonderful acquaintanceship, which at the one end included men who had helped win the American Revolution, and at the other end numbered men who are to-day grappling with the problems of government. When Bancroft was born, the makers of the Constitution were still the country's dominant figures; when he died, the present President of the Nation listened to the reading of his funeral service. Then, too, Bancroft's career was notable for the variety of its accomplishment in letters and in politics. But it was most notable of all for the tremendous influence he wielded through the written word in strengthening popular devotion to the institutions of the Republic. First, last, and all the time, Bancroft was an American, with an Americanism that was real, forceful, and constructive.

Comment on Current Books

Stories New and Old

The twelve selected short stories from the literatures of England and America which were published last year in the twelve Magazine Numbers of The Outlook have been grouped together and put into a handsome and attractive volume.[1] With them is printed Owen Wister's "The Game and the Nation," a title given to the most entertaining and vigorous episode of that famous book "The Virginian." The introductory talks about authors and stories, originally written by Mr. Mabie for The Outlook, are included, and the whole is prefaced with a general introduction dealing with the purpose and scope of the short story. In this latter Mr. Mabie remarks that, in that growth of the short story which has been really "the flowering of an undeveloped literary form," "concentration, compression, and the necessity for perfection, proportion, and relation of parts in so delicate a structure as the short story have both compelled and stimulated the most thorough study of resources and the most effective handling of materials." The principle followed in the selection of these stories was, as the editor of the collection states, primarily in the interest of good reading. There was no attempt to assert that these were the best short stories of our literature, but only that they were good short stories. Some of them, like Poe's "The Pit and the Pendulum," Stevenson's "Will o' the Mill," and Dr. Brown's "Rab and his Friends," will be familiar to most lovers of short stories. Others, like Austin's "Peter Rugg, the Missing Man" and Shorthouse's "The Marquis Jeanne Hyacinth de St. Palaye," are quite as well worth knowing, and yet in fact are known by a small proportion of readers. The editors of The Outlook were interested, during the publication of the

[1] Stories New and Old, American and English. By Hamilton W. Mabie. The Macmillan Company, New York. $1.50.

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series, to note how many readers were evidently exceedingly glad of the opportunity to read once more stories enjoyed long ago, and how many also found, somewhat to their own surprise, that they had either never read at all or had actually forgotten some of the recognized masterpieces in short-story fiction.

Inspired Millionaires

This is a catchy title, and the volume[1] that bears it covers much that both catches and holds one's thought. The author puts much that has been said on social problems into a breezy and original form which holds attention through all the amplifications and reiterations of his central idea. He writes "on the assumption that the question of human labor is one that belongs to the arts and humanities, and not merely to the sciences," and in the belief that "by great personal beliefs the battle for the existence of the soul in an age of machines will have to be fought. . . . There is no reason why a factory, if enough soul is poured in, with the money at the top, should not be as spiritual as a church and as educational as a school." The basis of the efficiency of labor in an industrial society, says Mr. Lee, is creative imagination. To this the possession of a million dollars presents itself as "an art form" of great potentiality. Some one will yet achieve a factory that "will rank with Shakespeare's Hamlet, Homer's Iliad, and the sixtieth chapter of Isaiah." "It takes a great artist of the highest human and business resources to establish a great industrial house on such profound principles of mutual service, and voluntary generosity, and self-support" that it can "be pointed to as one of the moral dignities of the nation." By such achievements inspired millionaires must build "a back fire to Socialism." The time has come, says Mr. Lee, when "we are about to choose between the socialized millionaire and Socialism." This prosy account of the general tenor of his book makes no attempt to exhibit the author's juicy style. His fresh way of putting some old facts and truths is not unlike the wholesome freshet that leaves behind it a fertilizing deposit.

The Mecklenburg Declaration

Quite evidently the Mecklenburg Declaration controversy will not down. Only last year Mr. William Henry Hoyt brought out a carefully studied treatise in which he asserted—and many people are inclined to believe he proved—that there is no basis in fact for the idea that independence of Great Britain was formally declared by the people of Mecklenburg County, North Carolina, on May 20, 1775, or more than a year before the National Declaration. It was said by some critics that Mr. Hoyt's volume had given the Mecklenburg "myth" its quietus. Now, however, comes another book[1] on the same subject, taking the diametrically opposite view and criticising Mr. Hoyt's statements and conclusions with, it must be said, considerable cogency. The author is, of course, a Southerner—we know of few Northerners among the Mecklenburg advocates—but he seems to be a Georgian, not a North Carolinian. He does not pretend to have unearthed any new evidence bearing on the problem either way; he is quite content to rest his case on the known evidence. Measuring his book with Mr. Hoyt's—as, under the circumstances, is not only permissible but necessary—it must be said that the latter's is far more temperate in tone, better constructed, and better written. At the same time, Mr. Moore contrives to raise doubts as to the validity of not a few of Mr. Hoyt's objections to the claims of the Mecklenburgers; and, apart from this, his volume is worth studying if only for the light it throws on certain obscure phases of the Revolutionary period in the South. It is a pity, though, that he insists so strenuously on regarding the Regulators' War as part of the Revolution. This will undoubtedly tend to weaken the force of his Mecklenburg arguments among students who are acquainted with the facts of the Regulation movement. Still, when all is said, there can be no doubt that Mr. Moore's book is to the pro-Mecklenburg literature what Mr. Hoyt's is to the anti-Mecklenburg—the best that has yet been published.

Persia

Recent events in Persia, culminating in the bombardment of the Parliament House at Teheran, the Persian capital, by the Shah, the ruler of that country, have called universal attention to the difficult conditions attending the birth of parliamentary rule in an Oriental country. A great help to their better understanding, as indeed to a better understanding of Persia as a whole, is Mr. Cresson's just published volume.[2] While not so exhaustive, scholarly, or authoritative as is Professor Jackson's recently published book, Mr. Cresson's may prove to be even more popularly instructive; certainly it is a good preparatory book to read before attempting the other. Mr. Cresson instructs us about the varying features of the country from the Russian frontier on the north to the Persian Gulf on the south.

[1] Inspired Millionaires. By Gerald Stanley Lee. Mount Tom Press, Northampton, Mass. $1.25.

[1] Defence of the Mecklenburg Declaration of Independence. By James H. Moore. Edwards & Broughton Printing Company, Raleigh, N. C. $1.50, net.

[2] Persia: The Awakening East. By W. P. Cresson, F.R.G.S. The J. B. Lippincott Company, Philadelphia. $3.50, net.

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Contemporary history, however, makes his vivacious three chapters on Teheran the most interesting of any. Teheran is indeed a city of contrasts. Mr. Cresson says:

In Persian eyes, at least, Teheran is a European city. The wide streets and tree-lined avenues of the new quarters of the town date from the reign of Shah Nasr-ed-Din, grandfather of the present Shah, who returned from a visit to Europe fired with the ambition of transforming his capital into an Oriental Paris. But the Persian of the lower classes is a fanatical conservative; the strange ambition that drives his rulers to leave the blessed shores of Iran to wander in infidel lands beyond the seas seems to him wholly foreign and distasteful. And, while the result of Nasr-ed-Din's fondness for the things and ways of Europe is to be seen in Teheran on every hand, the large majority of the citizens cling obstinately to the customs of their forefathers, so that the capital of Persia stands to-day a wonderful city of contrasts, a meeting-place of opposing civilizations, where the old and the new stand side by side in bewildering confusion. . . . Persia's advance along the paths of civilization has been accompanied by the same decay of artistic taste that marks the new epoch in Japan and India. Fancy a nation of artists with a secret admiration for plug hats and clawhammer coats! And while Persia is being ransacked for the few remaining treasures of her unusual art that have not yet been exported to ornament the palaces of American millionaires, the Persian gentleman collects, with perhaps as much discrimination, your American clocks, German lithographs, and "articles de Paris," the latter, for the most part, manufactured by the wily Muscovite in St. Petersburg and Odessa.

Paintings in Florentine Churches

Miss Cruttwell has already laid lovers of art and lovers of Florence under obligation by her "Guide to the Paintings in the Florentine Galleries." She now doubles that obligation by her "Guide to the Paintings in the Churches and Minor Museums of Florence."[1] It is a critical catalogue and is illustrated with many miniature reproductions of the pictures and frescoes. The criticism is helpful to the tyro as well as to the advanced student—as, for instance, in describing the Giotto frescoes in Santa Croce she calls attention to the excellence of the figures compared with their surroundings: "Solidly modeled, admirably posed and grouped, they seem to have been painted direct from life, whereas the architecture is conventional and poor." Doubtless the book had to be kept within certain limits of space, but the sightseer in Florence will come now and then to some well-remembered item in the long list of paintings—for example, Fra Bartolommeo's portrait of Savonarola in San Marco, concerning which this critic disappointingly adds no comment. Occasionally, too, her comment seems inadequate; for instance, concerning Andrea del Sarto's "Madonna del Sacco" in the cloister of Santissima Annunziata, over the entrance to the church. As an offset, however, she does quote from Vasari, who, perhaps going to the other extreme, wrote that "for drawing, grace, and excellence of color and for life and solidity, he [Andrea] proved himself to have far outstripped all former painters." One detail in the plan of the present work might well be included in other similar books. After the title of each item there is added the explanation O. W. (oil on wood), or O. C. (oil on canvas), or T. W. (tempera on wood), or FR. (fresco).

[1] A Guide to the Paintings in the Churches and Minor Museums of Florence. By Maud Cruttwell. E. P. Dutton & Co., New York. $1.25, net.

Home Life in Germany

Mrs. Alfred Sidgwick has written a singularly acute and intimate appreciation of Home Life in Germany.[1] Though born and bred in England, she is of German parentage. This doubtless gives her a desirable vantage-ground; indeed, we are conscious of it as we turn page after page of a volume describing the German children, their schools, the education of the poor, that peculiar type of girl known as the "Backfisch," the students, women, marriage and housewives, householders and servants, food, shops, markets and the expenses of life, hospitality, Sunday, sports and games, inns, restaurants, lodgings, and summer resorts, peasant life, and the poor. The raciest part of the book is in the author's frequent emphasis on the "magnificent masculine egotism." She even thinks the German women as subservient to their menfolk as are the Japanese women.

If you go to Germany you must not expect a man to open a door for you, or to wait on you at afternoon tea, or to carry a parcel for you in the street. He will kiss your hand when he greets you, he will address you as gracious lady or gracious miss, he will put his heels together and make you beautiful bows, he will pay you compliments that are manifestly, almost admittedly artificial, . . . but he will never forget for a moment that you are "only a woman."

In speaking of Berlin, Mrs. Sidgwick dwells upon what most sojourners in the two cities must have noticed, namely, that it is much pleasanter for a woman without escort to come out of the theater in Berlin than in London. In Berlin

She will find crowds of respectable people with her, and they will not depart in their own cabs and carriages. They will crowd into the electric cars, and she must know which car she wants and crowd with them. The worst that can happen to her will be to find her car overcrowded, and in that case she must not expect a man to give her his seat. I have seen a young German lady make an old lady take her place, but I have never known men yield their seats to women.

While man is certainly lord in the Fatherland as not in America or England, others' observations in this particular in Germany have been slightly more flattering to the male sex than are Mrs. Sidgwick's. In most particulars, however, her observations have

[1] Home Life in Germany. By Mrs. Alfred Sidgwick. The Macmillan Company, New York. $1.75.

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been as accurate as they are widespread, and she tells us about them with engaging vivacity.

Religion and Medicine

Toward the close of the last century the Proceedings of the Society for Psychical Research contained a paper predicting that the great progress made during the century by the art of healing on physical lines would be paralleled by an equal progress in the twentieth century on psychical lines. Already, as the present volume [1] shows, signs are corroborating this forecast. Christian Science, so called, whatever its extravagances, has undoubtedly considerable truth in it, and, however impotent in organic disease, has proved efficient in treating the functional diseases of the nervous system. Much more sane and scientific is the "psychotherapy" (psychic healing) to which, as practiced at Emmanuel Church, Boston, wide publicity has been given. In this the best resources of the medical art are associated with those of eminent Christian ministers, who believe that, as in the days of Jesus and his apostles, so to-day religious faith and prayer are efficient toward bodily healing through influence on the mind. So much curiosity, mixed with no little misrepresentation and misunderstanding, has grown from hearsay and newspaper reports of this, that it is quite time to clear the air by an authoritative account. This is now presented by the ministers of Emmanuel Church and their medical associate, in a full exhibition of the psychological, medical, and religious facts and principles on which their practice is based. They say that their movement is neither a protest against Christian Science, nor an imitation of it, but "would be what it is had the latter never existed." Such is the present public interest in the subject that this work needs no further introduction. But it should be added that no more needed book on the general subject of psychotherapy has lately come forth, and none more likely to exert beneficent influence wherever read.

The Murderers of Jesus

One must utterly dissent from the conclusion of this book,[2] that in the demand made by the mob for the crucifixion of Jesus "the Jewish nation rejected Jesus of Nazareth as their Messiah." The Gospels clearly discriminate between Annas and Caiaphas with their mob of dependents, and the mass of the people. So do modern Jewish writers, as in Rabbi Drucker's "Trial of Jesus" (The Outlook, December 7, 1907). But the utter illegality of the entire proceeding is shown by the present author, as by all.

[1] Religion and Medicine: The Moral Control of Nervous Disorders. By Elwood Worcester, D.D., Ph.D.; Samuel McComb, M.A., D.D.; Isador H. Coriat, M.D. Moffat, Yard & Co., New York. $1.50, net.

[2] The Trial and Crucifixion of Jesus Christ of Nazareth. By M. Brodrick. Longmans, Green & Co., New York. $1.25.

Christopher Dock

"To give the modern student an insight into the rare spirit of this unique teacher" is the aim of this volume,[1] in which for the first time all of Dock's writings appear. The fame of Ezekiel Cheever, patriarch of American schoolmasters, dates from the first settlement of New England, and was long ago established. Dock's title to fame, the very idea of which was repulsive to his singularly modest and humble spirit, dates from a period nearly a century later than Cheever's and has waited till now for this worthy memorial of his life-work to exhibit it. He was our pioneer writer on education in the broad sense of the word, though Cheever's (Latin) "Accidence" was for a century before him the manual of school pupils. Dock's writings are here printed in facsimile German text with English translations. They include his system of school administration, with questions for children, rules for their behavior, and a variety of hymns for children and others. Dock belonged to the religious denomination known as Mennonites, a sect of German Baptists who settled near Philadelphia two centuries ago. A more saintly teacher of children never lived. His aim appears to have been the reproduction of his own spirit in his pupils.

The Alps

What is it that makes the Alpine landscape so marvelous a tonic to the spirit? Mr. Frederic Harrison, in his "My Alpine Jubilee," [2] gives a good answer:

> I find it in the immense range of the moods in which Nature is seen in the Alps, at least by those who have fully absorbed all the forms, sights, sounds, wonders, and adventures they offer. An hour's walk will show them all in profound contrast and yet in exquisite harmony. The Alps form a book of Nature as wide and as mysterious as Life.

To Mr. Harrison Switzerland means not only nature but human life. As he says, to know the Alps is to know humanity.

> All that earth has . . . most suggestive of fertility and abundance here is seen in one vision beside all that Nature has most hard, most cruel, most unkind to Man—where life is one long, weary battle with a frost-bitten soil and every peasant's hut has been built up stone by stone, and log by log, with sweat and groans.

Mr. Harrison does well to collect certain of his letters written from Switzerland during the fifty-six years he has spent vacations there. A young man with ice-pick, he climbed Mont Blanc, Monte Rosa, La Grisola, and many other peaks. Now, at seventy-five, he

[1] The Life and Works of Christopher Dock. By Martin G. Brumbaugh, Ph.D., LL.D. The J. B. Lippincott Company, Philadelphia. $5, net.

[2] My Alpine Jubilee, 1851-1907. By Frederic Harrison. E. P. Dutton & Co., New York. $1.25, net.

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finds an even greater pleasure. For, as he says, the supreme beauties of the Alps are best seized in the middle heights; for choice, looking down across one of the larger lakes.

> I am satisfied for the most part to go as high up as the mountain ash will thrive, with an occasional look from one of the central points, which can be reached without axes and ropes and yet command a vast range of snow-field, glacier, and peak.

We are not surprised, then, to find that Glion was Mr. Harrison's latest headquarters.

> As I look down from the rocks which tower above Glion, I realize how those fierce fangs of the mighty Dent, of Diablerets, of d'Argentière, the long spurs of Chablais in Savoy, are themselves but the débris of primeval Himalayas, from which monstrous glaciers descended to scoop out the Lake.

Again:

> There is hardly a spot round this most poetic and historic corner of Europe, this Lake Leman and its neighboring valleys and mountains, but what recalls to us some line of poetry, some passage of romance, a great literary triumph, a memorable conflict, an illustrious career, a heroic death. . . . Byron, Rousseau, Voltaire, Gibbon, Shelley, Coleridge, Turner, Ruskin, Schiller, Manzoni, Scott, have all stamped on the mind of Europe their special ideas of this region.

The chapters in Mr. Harrison's volume are of varying value. Some of them were written long ago, some recently. But all are worth reading and all are confidently commended to the lover of the Alps.

A Great Editor

The life-story of a great editor is unfolded in Mr. Arthur I. Dasent's two portly volumes carrying the title, "John Thaddeus Delane, Editor of 'The Times': His Life and Correspondence."[1] Some have it that Delane was the greatest editor ever known. Certainly the London Times was never more influential than in his day, which was sufficiently long, since he was its editor from 1841 to 1877. Curiously enough, he became connected with it and with journalism practically by accident, but his reputation was made from the moment the Times amazed England by its authoritative and quite unexpected announcement of the intention of the Government to repeal the Corn Laws. Thereafter, as the correspondence printed by Mr. Dasent makes very evident, Delane personally was recognized as a really important factor in English political life, and the power of the Times grew apace. Letter after letter testifies to the respect, not to say dread, with which statesmen of both parties regarded Delane and his paper. He became the confidant of most of the leading public men of the day, winning, in especial, the friendship of Lord Aberdeen and Lord Palmerston; and no matter how vigorously he opposed their policies, there were few—Lord John Russell was one—who felt disposed to treat him coldly. Prime Ministers wrote to him in defense of the Government, or to seek his advice and make sure of his support; office-seekers besieged him to say a good word for them in the proper quarter. When he retired from the editorship of the Times, worn out by his unending labors in its service, Queen Victoria sent to inquire after his health; and there were not a few who openly voiced their belief that, as an editor, he could not be replaced. All this is duly set forth in Mr. Dasent's biography, a work written with the enthusiasm proper to a son of Delane's celebrated assistant, Sir George Dasent, and a nephew of Delane himself. It is, indeed, something more than a biography, for Delane was so conspicuous a part of the history of his time that Mr. Dasent necessarily reviews that history in considerable detail. It must be pointed out, however, that he reviews it from the standpoint of one scantily appreciative of, or sympathetic with, the popular consciousness; or, in other words, that his standpoint is largely that of the old-fashioned Whig or Tory, accustomed, as M. Emile Boutmy has phrased it, to rule the country over the heads of the people. The work would be improved, moreover, by the elimination of much of Delane's travel correspondence. Still, as it stands, with its wealth of first-hand information respecting such historic personages as Melbourne, Peel, Palmerston, Aberdeen, Russell, Gladstone, Beaconsfield, and Salisbury, it is of first-rate importance to the student of the political history of the mid-Victorian era.

[1] John Thaddeus Delane, 1817–1879. By Arthur Irwin Dasent. In 2 vols. Charles Scribner's Sons, New York. $7.50, net, per set.

In Honor of William James

Apart from all personal association with an honored name, this volume of essays[1] by nineteen members of the Department of Philosophy and Psychology in Columbia University has a distinctive value, especially in its contribution to further discussion of the realistic philosophy known as pragmatism. Following soon after Professor James's lectures at Columbia on that subject, it "is intended to mark in some degree its authors' sense of Professor James's memorable services in philosophy and psychology, the vitality he has added to those studies, and the encouragement that has flowed from him to colleagues without number." A fine portrait of Professor James faces the title-page. Sharing the authors' indebtedness to Professor James, one may applaud their use of the vase of spikenard for a present rather than a posthumous offering.

[1] Essays Philosophical and Psychological: In Honor of William James. By his Colleagues at Columbia University. Longmans, Green & Co., New York. $3, net.

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Psychical Research It was scarcely a happy idea of Professor Hyslop's in giving the title of "Psychical Research and the Resurrection"[1] to his latest book. Except in the final chapter, the volume is not concerned with the question of the value of psychical research in strengthening belief in the doctrine of the resurrection; it is merely a collection of essays dealing with a variety of topics in the field which Professor Hyslop has been diligently cultivating for so many years. Probably the greatest interest attaches to the essays in which he reviews the communications alleged to have been received through several "mediums" from the "spirit" of the late Richard Hodgson, in his day a most expert detective of the supernatural. Professor Hyslop seems to entertain little doubt that he has been actually in touch with his departed colleague, although he emphatically disclaims the prevalent idea that, in matters of this sort, he is irretrievably committed to the spiritistic hypothesis. "I do not put it forward," he writes, "as anything more than a working hypothesis, and shall unhesitatingly abandon it if a better and simpler hypothesis can be obtained and supported by evidence." At the same time, it is not without interest to note that the particular hypothesis—the telepathic hypothesis—which many investigators regard as the only alternative explanation of the more striking psychical phenomena is vigorously attacked by Professor Hyslop. As we understand the matter, however, his conception of "telepathy" differs from that entertained by its advocates, so that his criticism of their application of it will probably have little effect on them. In fact, it is a great pity that he has seen fit to burden his pages with so much controversial material. Still, the book is undoubtedly useful to those who wish to keep abreast of the progress of psychical research in the United States.

Business Law As the author of this work[2] points out by way of preface, a very large proportion of the principles of law which relate to ordinary business matters is not to be found in the statutes of the States or of the United States, but is rather based on business customs and the unwritten or common law. This volume, then, undertakes to state clearly and with as few technical expressions as possible those rules and accepted principles of legal procedure which a business man should know when, for instance, he makes contracts, handles commercial paper, sells or buys real estate, enters into a partnership, or sustains one of the relations of landlord or tenant. The book is carefully arranged in sections, each with its particular head, and is indexed with completeness and clearness. It will not save the ordinary business man from employing a lawyer, but it will often save him from getting into such a situation that it needs a lawyer to extricate him.

America at Home Although written for Englishmen, there is much in Mr. A. Maurice Low's "America at Home"[1] that makes it of interest and value to readers in the United States. Mr. Low has lived among us a good many years, has evidently outgrown insular prejudices—if he ever suffered from any—and shows himself a keen observer and friendly yet candid critic. He expressly disclaims any idea of setting himself up as an authority on American institutions, problems, and view-points. Or, as he puts it, "This little book does not pose as a profound critique of American psychology, nor a minute investigation into social and political conditions in the United States, but rather as a rapid presentation of the phases of life which have appealed to me, and I trust may interest the reader." There are chapters on the most varied themes—on "The American Political System," "Bosses, Big and Little," "The East and the West," "The American Girl," "Washington, the Republican Court," "The Almighty Dollar," "Social Customs," etc.—and all are characterized by a trenchant style and entertaining subject-matter. Like the majority of foreign observers, Mr. Low lays stress on the part played by the wealth-motive in the National life; but he is not deceived into thinking that the dollar-ideal is the predominant inspiration of the American people. Some of his observations on this head will surprise stay-at-home Englishmen. In spite of the prevalence of the divorce evil, for instance, Mr. Low doubts "if there is any nation where the home and family are held so sacred, where the chastity of women is so great, where flagrant immorality on the part of men or women so quickly leads to social ostracism as it does in the United States." Where he sees aught to condemn, he condemns unsparingly and forcefully, as in his descriptions of lynching, the "yellow press," and political corruption. On this last theme, however, a word of caution is necessary, since, read by itself, the chapter on "Bosses, Big and Little," conveys scarcely a fair picture of American

[1] Psychical Research and the Resurrection. By James H. Hyslop, Ph.D., LL.D. Small, Maynard & Co., Boston. $1.50.

[2] Principles of Business Law. By John Aldrich Chamberlain. The W. H. Anderson Company, Cincinnati, Ohio.

[1] America at Home. By A. Maurice Low. Charles Scribner's Sons, New York. $1.75, net.

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political life. However, Mr. Low supplies a corrective elsewhere, as he does for most of his generalizations which, if considered alone, might leave an erroneous impression.

South Africa at Home

This volume,[1] like Mr. A. Maurice Low's "America at Home," is evidently part of a series intended to afford an intimate view of the conditions obtaining in different countries. It is by no means as vivacious as Mr. Low's book, and certainly less interesting, at all events to American readers. Nor does its author, formerly a schoolmaster in a South African frontier town, appear to write from any recent first-hand acquaintance with the colony. Nevertheless, so skillfully has he supplemented personal knowledge with the knowledge accessible from reports, letters, and other documents, that his book contains a great deal of information helpful to those who would learn what the South African is like, what manner of land it is in which he dwells, and what the future seems to hold for him. On this last point Mr. Fuller is quite optimistic. "Only blundering of the worst form," he declares, "can prevent the two peoples [Boer and Briton] gradually working together for the common interest." The one serious cloud on the horizon is the danger of an uprising of the Kafirs, who, since the introduction of "a religious movement recently imported from the negroes of the United States," are beginning to raise the cry of "Equal rights for black and white!" Mr. Fuller adds, "There are to-day thousands of members of these Black Churches entirely cut off from the white men, either as ministers or teachers, and the fact that the black man is far more rapidly increasing than the white adds gravity to the position." Besides discussing present-day social and political problems, Mr. Fuller's volume covers a wide range of topics, from descriptions of South African scenery and town and country life, to chapters on the country's resources and commercial and industrial possibilities.

The Catholic Encyclopedia

Our three-page review of the first volume of this work,[2] by an eminent Protestant scholar (August 10, 1907), commended it for general excellence, notwithstanding occasional unevenness and mediævalism. The present volume may be similarly characterized. Of course one expects mediævalism in an article on Celibacy, "passing by Dr. Lea as untrustworthy," and on Censorship, maintaining the attitude of the present Pope toward Modernism. The interest of the Church in China is impressively indicated by the twenty-four pages devoted to it, with a fine map showing its "five ecclesiastical regions." The emphasis laid on Charity is indicated by an article of seventeen pages. The more important articles are supplemented by bibliographies. Many fine illustrations, full-page and smaller, are introduced, as in a valuable article of ten pages on the Catacombs. The present volume contains about 800 double-columned pages.

The New Horoscope

The time is not distant when an intelligent appreciation of the work of Christian missions in non-Christian lands will be as characteristic of a well-informed person as was knowledge of the recent conflict between Russia and Japan. The perusal of this volume[1] strengthens this conviction. The enlarged cosmopolitanism, the widening opportunities, the great achievements of the Christian missionary army, the testimony borne by many men of the first rank in political, diplomatic, military, and scientific life, attest the opening of a new chapter of the history of civilization, full of promise, and also of portent, for the future relations of the Eastern and the Western nations, whom, according to such men as Secretary Taft, Christian missions alone can guide into fraternal peace. Such a book as this should be put especially into decadent churches, of which there are far too many. It might rouse them from shameful stagnation.

Ireland

"Glory be to God, but yer Honor's welcome to Ireland." Such was the characteristic greeting extended to Mr. Shoemaker as he set foot on the Isle of Erin, the greeting which meets many another of us as we too step ashore at Queenstown, on our way to Killarney and the Giant's Causeway. Some years ago Mr. Clifton Johnson published his entertaining "Isle of the Shamrock." The present volume[2] may be compared with it. While Mr. Johnson seems a more painstaking and careful observer, Mr. Shoemaker is a more vivacious narrator. Does he travel by donkey-cart or by jaunting-car, by train or by motor, we have from him in exuberant phrase—sometimes too exuberant—a very vivid description of what he sees.

[1] South Africa at Home. By Robert H. Fuller. Charles Scribner's Sons, New York. $1.75, net.
[2] The Catholic Encyclopedia. In 15 vols. Vol. III. Robert Appleton Company, New York.

[1] The New Horoscope of Missions. By James S. Dennis, D.D. Fleming H. Revell Company, New York. $1, net.
[2] Wanderings in Ireland. By Michael Myers Shoemaker. G. P. Putnam's Sons, New York. $2.50, net.

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Letters to The Outlook

A THEORY OF COMPENSATION

An unusual, though probably not entirely unique, theory of criminal jurisprudence was advanced in an Oklahoma superior court recently, in the course of Judge M. C. Garber's sentence of a young farmer convicted of killing a neighbor. In his address to the prisoner the jurist advanced the opinion that mere incarceration, while it probably afforded sufficient punishment, yet failed of being a requital to society and far less so to the family of the victim. It was the court's theory of equitable dealing that the earnings of a prisoner of right ought to be diverted to the support of the dependents of the murdered man. Judge Garber said on this subject:

> The extent of the result of your act is not confined to the individuals immediately concerned. It reaches every fireside, alarming defenseless women and children in their places of supposed security. It challenges the immediate and aggressive action of the whole social family in its self-defense. . . . How inadequate is the law to compel restitution in such cases and make good the destruction caused by your hand! Thirty years at hard labor (the extreme penalty under the verdict) is but a slight reprimand when compared with the results of your crime; and it is to be regretted that the law will not permit the court to order the profits of your labor, each day of that period, to be applied to the support of the widow and the education of the orphaned children made desolate and dependent by your act. To be compelled to contribute the proceeds of your toil each day toward the restitution of that which you took away would develop in you a higher respect and more reverential regard for the law.

E. H. SMITH.

NATIONAL ECONOMY IN EDUCATION

In view of the widespread discussion regarding the extravagant appropriations voted by the Sixtieth Congress, the public should not overlook one decision for rigid economy. Dr. Elmer Ellsworth Brown, United States Commissioner of Education, presented to Congress in the early days of the session a bill providing for a special appropriation of $40,000 to enable the Department of Education to pursue expert investigation respecting industrial education, agricultural and mechanical colleges, higher education, the hygiene of education, the welfare of children as affecting educational efficiency, and other subjects in education which would render more extensive aid to the people of the United States in the establishment and maintenance of efficient school systems. The enactment of this bill was strongly urged by the Commissioner and by many leading educators and members of philanthropic and educational organizations.

In a letter from the National Child Labor Committee to the members of the Committee on Legislative Appropriations, the following reasons were summarized for urging this appropriation: "the necessarily meager and belated statistical reports of the Department of Education, the lack of a force of experts to make scientific study and report on the phases of our public education system, the splendid record already made by the Commissioner of Education and the able manner in which he has appealed to Congress for this moderate addition to the facilities of his Department."

Despite the fact that this, one of the most important of our National Bureaus, is limited to an annual appropriation of less than $75,000, fails largely of its purpose through being compelled to supply the public with information which is frequently obsolete when it appears, and subjects its head to the embarrassment of inability to supply adequate information in response to inquiries either from home or abroad, the Committee on Appropriations failed to include the modest amount required. Congress did, however, generously make an addition of $250 to the appropriation for the Bureau of Education for the purchase of books and periodicals for the library of the office! Inasmuch as the many organizations interested in the establishment of a National Children's Bureau withheld any agitation on this subject in the hope that at least a part of the work contemplated for such a Bureau might be performed by the Department of Education with this added appropriation, it becomes apparent that the demand for a Bureau devoted specifically to a study and report on all questions affecting the welfare of children must be renewed and vigorously pushed until the National Congress shall understand that the American people will not longer tolerate National ignorance as to the health, morals, employment, education, protection of our most valuable National asset.

OWEN R. LOVEJOY.
National Child Labor Committee,
New York City.

PRACTICAL CHRISTIAN UNION

The statement in Dr. Abbott's address at the banquet of the International Committee of the Young Men's Christian Association, to the effect that "the discussion of theology divides men, but work unites them," impressed me so strongly that I am tempted to

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offer a word of confirmation out of my experiences with Japanese military and civil officials in Manchuria during and since the war. Probably almost every one of the men with whom we had occasion to deal would have taken issue with any statement of Christian dogma which we might have made to them; but when they saw our secretaries comforting the sick in the field hospitals, writing letters at the dictation of dying men, cutting the hair of the wounded, and providing hot water, soap, and disinfecting devices, or guarding the men by music, games, and religious instruction against the temptations with which they were beset, these same non-Christian officials provided, for the use of the Association, large buildings in the important cities and military bases, aided the secretaries by the loan of materials and men, even gave liberally of their crowded time in advising with the secretaries, and contributed of their private means. Not only were passports given to the Japanese secretaries permitting them to go to any part of the field of war, and transportation in military trains for the men and the supplies which they carried, but frequent requests were made that a secretary be sent to this place or that. At Port Arthur, after the capitulation, when the sacred emblems of the Greek Church had been safely secured against needless desecration, the shell-torn building was repaired and turned over to the Young Men's Christian Association, which has continued up to the present time to conduct there a general religious and institutional work in behalf of the soldiers and civilians. I recall one man who, though professing no religion, has rendered great help to us during the last four years, and who, last autumn, when he learned that we were unable to do a certain piece of work because we lacked money, himself went to a Japanese of means, stated his belief that the Christians were the only sect rendering any important service to the community, and secured a contribution of Y1,000 ($500) for the project in hand. Still further evidence that even men of different faiths may be drawn into practical co-operation in the practice of the principles of Jesus' teaching is found in the fact that the city of Dalny has given to the Young Men's Christian Association a free lease of a lot one hundred and forty feet square in the very heart of the city, with no other condition than that the Association should erect and operate there a plant suitable to the needs of the young men of the city. One of the directors of the South Manchurian Railway, in acknowledging the receipt of certain information concerning the Railroad Young Men's Christian Association, said that he had read the same with interest, and felt that similar work ought to be established in behalf of the railway men. A Government official of the Korean Railway, desirous of seeing an Association established among the employees, subscribed toward the expenses of the first year a sum equal to perhaps one-thirtieth of his annual income; and recently Prince Ito has subscribed liberally to the support of this work on the railway system in Korea. More might be cited, were any proof needed to establish the truth of your principle that service of the kind so well exemplified in Jesus' life tends to unite men—not only men of various Christian sects, but of various religions.

Janesville, Wisconsin. C. V. HIBBARD.

CHURCH UNITY

"How to Resume Church Unity." I have read what the Rev. Newman Smyth says under this heading in The Outlook of June 20 with the greater pleasure from having heard him deliver it, substantially, as a lecture, under the invitation of Bishop Greer, in the parish hall of St. Bartholomew, before a large representation of the clergy of the diocese of New York, each of them responding to a circular request from the Bishop to be present at the presentation of the case. The loving and lovable spirit of Dr. Smyth won all, though he may not have convinced many.

He is a comprehensionist of whom all Christian men should be fond, not only for himself, but also for his holdings. But attempts at comprehension have always failed. And should not one think, human nature being what it is, to say nothing of what it has been and is liable to be, that comprehension must never succeed? What appear like comprehensions in the history of the Church have really been absorptions. This is true even in denominational Christianity. For instance, the Cumberland Presbyterian Church was lost in the Presbyterian Church. It should seem that it must be much more true in the Church Catholic. Early church history is full, not of the comprehension, but of the absorption of local, national, and doctrinal churches. So one should think that there is more hope along the lines of absorption than along the lines of comprehension, in the regard of Church or Christian Oneness, a very different thing, we all know, from Church Unity.

But there are two sorts of ecclesiastical absorption—the general and the individual. Any one of the over one hundred churches in America has at least some prejudices, some history, some property to which it, especially in its leaders, clings. So the absorption of any one of these denominations,

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say the Protestant Episcopal Church in the United States of America, would be hard to accomplish—its absorption as a body.

The individual may be absorbed much more easily. And there is no need of stating that when the individuals of any body are absorbed that body is absorbed. This is clear at a glance so far as its prejudices and history are concerned. But how about its property? That would undoubtedly come by an act of the last individuals at the moment of their disintegration.

It must not be overlooked, however, that while it is easier to absorb the individual than the body of which he is a member, it is often not without difficulty that the individual is absorbed. As I did openly after the lecture to which I have referred, may I again follow the constant example of St. Paul and speak out of my own experience? Coming, on the father's side, of New England stock, I was for nine years a Congregational minister. Reading and thought brought me up to the border of the Church Holy Catholic and Apostolic. I called upon a bishop to discover if I could be ordained hypothetically, as one may be baptized hypothetically, or possibly confirmed. He knew my ecclesiastical relations, and smilingly asked why I put the question. My answer was that I would unhesitatingly go to—wherever they might have gone, or were going—with my ancestors and family rather than combat the orders under which they had lived, were living, died, or would probably die.

The understanding between me and my bishop was that I was ordained hypothetically. Though Dr. Smyth said, in reply to me, that it raised a question which should be allowed to sleep, it seems to me that in such ordination is the hope of the Oneness for which all thoughtful Christians are praying and working.

CHARLES JOSIAH ADAMS.

St. Luke's Church, Rossville, Staten Island.

CONSCIENCE AND CUSTOMS

Being interested in the article on "The Customs and the People" in The Outlook of April 11, as it stirs up some thoughts and questions which have been in my mind for years, I beg leave to express them to your correspondence column.

I am a missionary these thirty years; I am a woman. The first fact probably has no relation to what I wish to say, bnt regarding the second fact please remember two things that seem to be universally acknowledged: First, that it is commonly said that women have no conscience about smuggling goods; second, another equally common and accepted statement, quite opposed to the first, but perhaps equally true; it is that the conscience of woman instinctively discerns the inherent right and wrong of a question, that it intuitively strikes at the root of a matter, and is to be trusted. How shall we reconcile these two facts?

In my travels in these thirty years I have passed the customs a number of times. Personally I have never had any trouble beyond the weariness and hindrance of repacking my goods after they had been tumbled about—a most trying process after a weary voyage, and a depressing "welcome home" on returning to one's native land after years of absence, also the cause often of the destruction of many things that require most careful packing. I have always told the truth about my belongings, and never paid so much as five dollars duty, though I have taken home much Japanese bric-à-brac of modest value, the accumulations of the years. But I have always wondered why almost invariably the companions of the voyage nearly all got their trunks through so quickly, some being scarcely opened, and, as far as I could see, few being so thoroughly ransacked as mine. However, I have friends who I know were just as honest as I, who have had a perfectly horrible time at the customs house; practically the great Government of the United States of America smashed their cherished belongings—proper private property—to which it had no right, for their belongings were left in a condition such that they could not be repacked properly on the spot, and were consequently broken. One friend took home a piece of cotton crape, which bears about the same relation to a Japanese wardrobe that a calico or fine gingham dress does to an American wardrobe. It is pretty, and to a man's unpracticed eye it might have appeared as real crape. On being asked its value, she told the amount, which was less than two dollars. The inspector gave her the lie and threatened her with jail. I have more than once seen sly motions—a hand slipped into a trunk near the inspector, then the lid shut, when the inspector moved away; a monstrously big cigar, such as I never saw in any man's mouth, handed to an inspector, who took it and soon ceased operations at that trunk, although all the time notices were on the walls concerning bribery.

A business man once told me his experience. He is what is called a shrewd business man. He said, "The best way in passing the customs is to tell the truth. When the inspector asked if I had anything dutiable, I answered by asking, '*What* is dutiable?' 'Well,' said the inspector, 'tobacco and—' I stopped him right there,

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pointing to one of my trunks. I said, 'Why, that trunk is just full of cigars.' The inspector looked at me, thought I was joking, laughed, and marked the trunk passed. And," said he, "my trunk *was* actually full of cigars, and I did not pay a cent of duty!"

I believe his is a fairly typical case of the idea of honor that prevails about passing the customs. Is the root of the trouble in the defective universal conscience, or is it in the innate subconscious conscience, whereby men intuitively know that the laws relating to the whole business are chimerical, and not founded in right or justice?

I am not a political economist and my propositions may be quite startling, but the theory on which I reconcile the two above commonly accepted truths about women is that the conscience of woman tells her that she has an inherent right to what she has bought and paid for, that no one is harmed or receives injustice by her owning it; that just as she can go from Nebraska to New York to buy her spring clothes, and take them back home with her by paying for their carriage, just so she has an inherent, natural, God-given, inalienable right to go to any other part of God's world, where he has made of one blood all nations of the earth, in which he has made all men brothers, and buy what she wants or chooses, and take it with her wherever she pleases by paying for the carriage of what she cannot put into her pocket or hand-bag; and that no man has any moral right to put an embargo upon her, if she has the money to pay withal; not even if she has also chosen to buy presents to take to her friends. She cannot see why, because she has traveled abroad, her Government has any right to tax her so much more than the people who stay at home. If she has bought much, she has simply helped the world's trade. Neither can she see why, when in a court of justice every one is counted honest until she is proved guilty, at the customs every one is counted dishonest until she has been proved honest or innocent, after her boxes have been ransacked, turned topsy-turvy, and smashed; no one's statement is counted sufficient. She can't see why the great democratic Government of the United States of America has any right to ruin her goods. She counts it an indignity, a violation of personal rights, that any one should demand her keys, open and inspect her own private belongings. It smacks of Russia and Turkey.

Maybe there are dressmakers and some other people who make a practice of smuggling. But who believes that the large, honorable business men of the world smuggle, or that, in the great mass of trade, existing laws, however bad, are dishonored? But why must all people who travel suffer because a per cent of people are dishonest?

If the Government has any right to tax the people who travel because they travel, and more heavily than the people who stay at home, let them put a tax on the foreign ticket, as the Japanese do on the domestic ticket, though the ordinary woman would even so fail to see why the people who travel abroad must be so discriminated against. If a great government like the United States of America can't get money enough to support itself without reaching over its own high walls and poking round the edges of other countries, or without violating personal rights, dignity, and honor, surely the people who travel at least would recommend it to take in washing or boarders.

The general balance of things strikes her as peculiar. She is taxed for bringing her own new silk dress home with her from abroad, so as to protect the producer of silk in the United States of America. But while the Government is so tender of its citizens, it makes them—the buying public—pay double, for a sewing-machine or bicycle or a variety of other things, what natives or residents abroad in Japan and other countries can buy the same manufacture and article for.

Perhaps it is a fact that our woman who unblushingly smuggles knows by her inmost sense of justice and right that the laws are man-made—not woman-made; that they are in no sense God's laws, for the American woman has no sort of reverence for the Divine Right of the Kings who sit in the Senate chamber and make laws that will line their own pockets with fat money. She knows that there is something wrong with the laws, not with her own love of country or patriotism or perhaps honesty.

Are not present customs laws an outrage to the moral sense of the public? When will nations cease fearing each other? Why must they pick and peck and claw and hiss and growl at each other in fear lest a brother get superior advantage?

A Missionary Woman.

A NOTE OF CORRECTION

The attention of the editors of The Outlook has been called to the statement, in a recent editorial on "A Great Municipal College," that the College of the City of New York is the only college which completes a great free school system. The writer of the letter reminds the editors that the University of Cincinnati, a college of high rank, offers education in the arts, sciences, and engineering, free to all residents of Cincinnati, of either sex.

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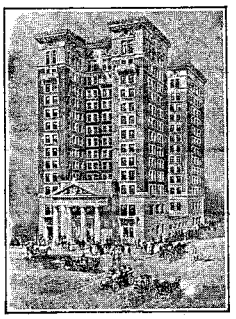

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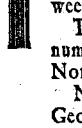

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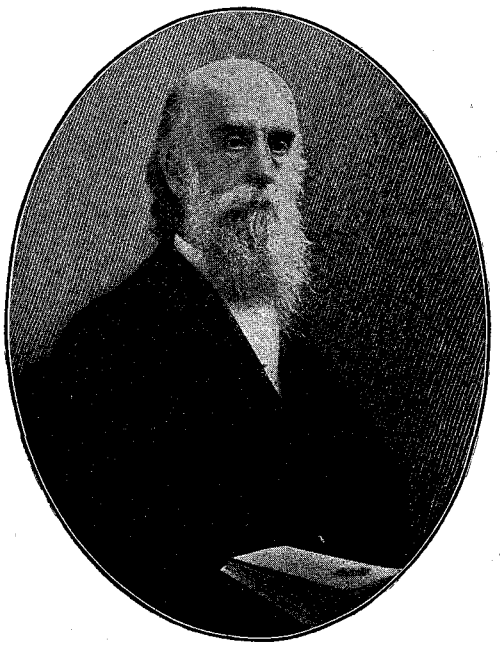

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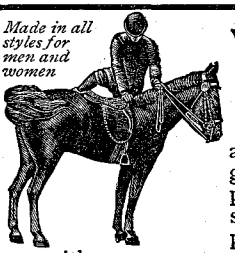

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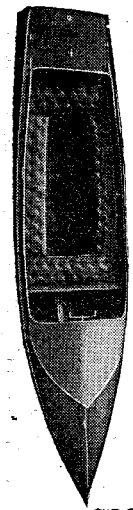

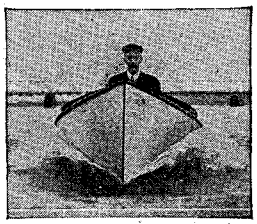

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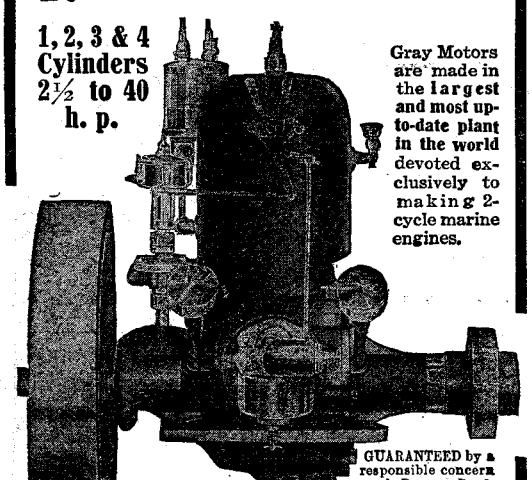

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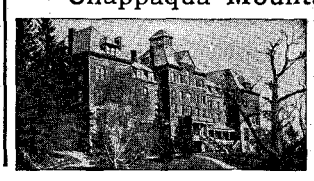

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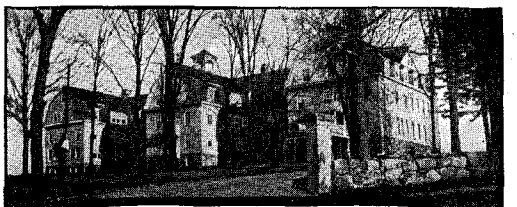

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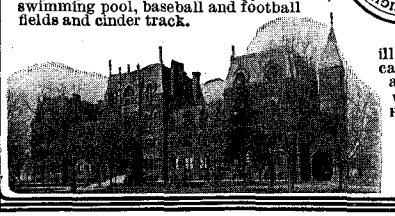

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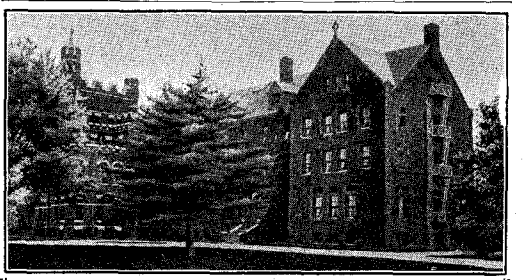

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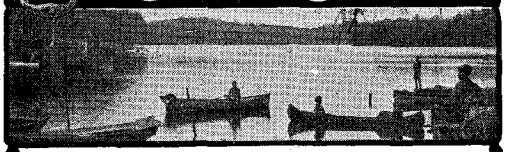

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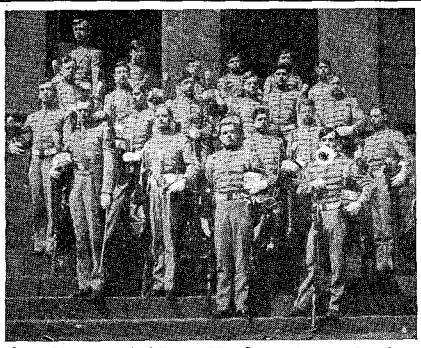

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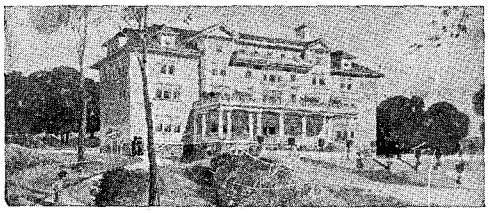

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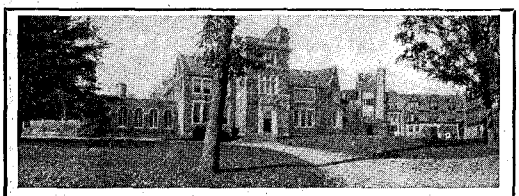

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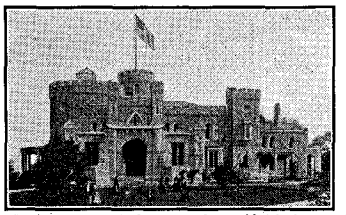

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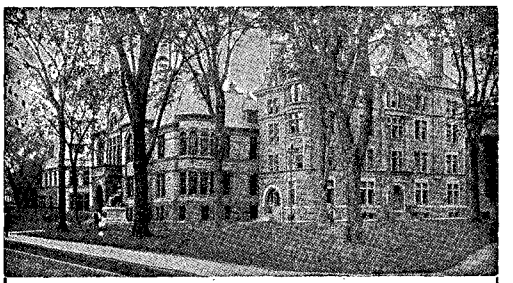

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